



I have gone through portions of your Sanskrit commentary on the *Buddha-charita* of Ashvaghosha, and I am very pleased to be able to say that it is quite satisfactory. It deals fully with grammatical points, and the explanations, it gives, are often ingenious. I hope the commentary would prove very useful to the students for whom it is meant.

V S GHATE M A
Professor of Sanskrit,
Deccan College—Poona

I have read some portion of Vidyavachaspati Appa Shastri Rashivadekar's edition and find that the edition is excellent in many respects. It gives a lucid commentary of a judiciously fixed text and the English rendering of the verses also seems to be faithful and elegant. *I am glad to recommend the edition to the P E Students of 1912.*

K N DRAVID, M A
Professor of Sanskrit,
Fergusson College, Poona

I went through three cantos of the *Buddhacharita* of Ashvaghosha edited by you with a learned commentary in Sanskrit, an English translation and notes. I find your commentary excellent. It fully elucidates the text. Few Sanskrit scholars of the present day possess the command over the Sanskrit language that you do. I wish you had not added the translation, because with a literal translation and copious notes before him the average student is sure not to make any effort to understand the text by himself or with the help of the commentary.

A commentary like yours with appropriate critical and suggestive notes on knotty points and even translation of some very difficult pieces would make an ideal edition. Dr Bhandarkar's edition of the *Malati-Madhava* is a model one. I may assure you that *I shall strongly recommend your edition to my students.*

N S PANSE,
Professor of Sanskrit, Fergusson College

प्रियमित्रमहोदयाः । समधिगतं मया भवदीयव्याख्यासनायमश्वघोषकृतिर्बुद्ध-
चरितम् । कृतिरियं संदृश्यते क्वचिदप्रसन्ना । भवदीया तु व्याख्या नियतमुपकाराय ।
परिपाकस्तु गिरा भालविकामिमित्रव्याख्याऽपेक्षयाप्यत्र समीचीन इति समाशयः ।
येनात्र प्रसन्नानि संकुचितरत्नानि च भवदीयवचनानि न च न दिशन्ति महीया-
समर्थम् । व्याख्यायतामस्य भागान्तरमपि विक्रमोर्वशीयं च ।

Pandit T. A. T. Kumartatacharia,
Kavibhushan, Madras.

I am glad to acknowledge the receipt of your letter and
a part of the Text, commentary and translation of your edi-
tion of the Buddhacharita. From what I see I hope *the*
edition will be useful to the students. The gentleman who is
aiding you in translation and English notes is one already
known to me His abilities are well known and I expect
that part of your edition also will be accurate and instructive

H. M. BHADKANKAR,
Professor of Sanskrit,
Wilson College, Bombay.

Your edition of Buddha-charita so kindly presented is to
hand. After going through it I can say that of all the edi-
tions of बुद्धचरित published so far, I consider yours to be the
most reliable in point of interpretation and explanation of
points bearing on Grammar, Philosophy and Rhetoric and
thus deserves to be read by every student. Your commentary
is very lucid and instructive even for a general reader of
Sanskrit.

H. L. LAGU B. A
Professor of Sanskrit,
D. J. Sind College, Karachi.

Your Commentary appears to me good.

A. HUGOLIN,
Professor of Sanskrit, St. Xavier College, Bombay.

INTRODUCTION TO BUDDHACHARITA.

SECTION I DATE OF ASHVAGHOSHA

The author of our poem which is entered as 'Buddha Charita Kāvya (Sūtra)' by Mr Bunyia Nunjo in his Catalogue of the Tripitaka (p 308), was the Bodhisattva Ashvaghosha (India What It can Teach us 2nd Edn , Intro p xxi) Ashvaghosha was the twelfth Buddhist patriarch (Miss Duff's Chronology of India p 21) . If so, he must have died in 332 A D (Max Muller's India What It can Teach us, 2nd Edn , Intro p xxi) However, Prof Max Muller says that, that list is of very doubtful value . At any rate, Ashvaghosha must have lived before 400 A D , as our poem was translated into Chinese by Dharmaraksha as early as 414-21 A D (Max Muller ibid), which is re translated into English by Rev Beal in S B E Vol xix (

According to Chinese accounts he was contemporary and spiritual adviser of King Kanishka, who is generally supposed by scholars, on the authority of Mr Fergusson and Prof Oldenberg perhaps and also on the date furnished by Buddhist legends to have lived in the latter half of the first century A D , and to have founded the Shaka Era (J B B R. A S Vol XX pp 270 and 276)

There are twelve different views held about the date of Kanishka [See Dr Fleet in Encyc Brit , new Edn under Inscriptions (Indian)] Dr Fleet and Dr O Francke of Berlin advocate the theory, that the Vikrama Era of 58-57 B C either marks the accession of Kanishka or coincides with that event (V A Smith, Early History of India, new Edn p 541 note) They also hold that Kanishka, Havishka and Vāsudeva preceded the Kadphises Kings Dr Fleet relies on



a Buddhistic tradition that Kanishka lived 400 years after Buddha's Nirvāṇa, and on Dr. Francke's opinion (*ibid*). But, as Mr. V. A. Smith points out there, there is also another tradition which places Kanishka 700 years after the Nirvāṇa.

Mr. V. A. Smith contends that Numismatic evidence alone conclusively proves that Kanishka who was undoubtedly a Kushān lived considerably later than the Christian Era, subsequent to both the Kadphises; and other lines of evidence lead to the conclusion that Kanishka was the contemporary of the Roman Emperors Hadrian and Marcus Aurelius (*Early History of India* p. 240). For that very reason he holds as untenable Mr. Sylvam Levi's theory also (cf. Dowson's *Cl. Dict. Hindu Myth.* 'Kanishka') that Kanishka ascended the throne in 5 B. C. ('just before Christ') M. Levi holds with Dr. Francke that the Yueh-Chi King, who communicated certain Buddhist books to a Chinese official, is probably Kanishka. According to Mr. V. A. Smith the Kushan Empire dates only from circa 45-60 A. D., not earlier. And Dr. Stein's discoveries in Khotan prove that Kanishka was an emperor and a great conqueror. Kanishka's coins show a great likeness to Kadphises II's coins and since Kadphises II was the son of Kadphises I and ascended the throne in about 90 A. D., as shown by the correct interpretation of the extract from Chapter 118 of the *History of the Second Han Dynasty* (*Kushan Period of Indian History* p. 23), therefore Kanishka must have ascended the throne after Kadphises II in about 120 or 125 A. D.

Mr. Marshall in his article on the *Archæological Exploration of India 1909-10* (*J. R. A. S.* 1911 January) remarks, " One fact, however, which seems to assert itself on this site as well as elsewhere, is that a considerable period must have elapsed between the art epoch associated with the dynasty of the Sungas and the epoch of the Kushanas. *The art of the former was widely spread and deeply rooted throughout the Northern and Central India, and must have flourished well on towards the close of the first century B. C., if not longer.* Yet, when we come to the well-defined Kushana strata (e. g. the fourth stratum of the house of

hundred years earlier. When it was attacked by Mr. V. A. Smith, who contended that the *Laukika* era was the only one of which the figures for both thousands and hundreds were omitted (*Kushan Period*, p. 17), Dr. Bhandarkar modified it in his review of Mr. V. A. Smith's *Early History of India* (*Indian Review* 1909 p. 405) to 260 A. D, i. e. about a hundred years before the rise of the Guptas (A. D. 350). Dr. Bhandarkar had originally referred 3-98 dates to the third century of the *Shaka* era; but since in J. R. A. S. 1909 (p. 465) it was shown by Mr. F. W. Thomas that the inscription of the 9th year is really dated in Kanishka's own era [सिद्ध महाराजस्य कनिष्कस्य राज्यसंवत्सरे नवमे], he had to accept that the *Kushan* dates refer to the *Kushan* era which had to be determined. This discovery will somewhat modify the theories of Mr. V. A. Smith that the *Kushan* dates refer to the *Laukika* era, and of Mr. Velandi Gopal Aiyer (*Indian Review* 1909 November) that they refer to the *Yudhisthira* era, pp. 833-40 as the *Laukika* era was not in use before 4th century A. D. So that we find that the latest theories are not without their difficulties. Even at the present day the generally accepted theory is that Kanishka is to be referred to the first century of the Christian era, although the belief of some is shaken about Kanishka's foundation of the *Shaka* era. This theory of Mr. Fergusson & Prof. Oldenberg is fully stated in *Ind. Antiquary* p. 213 of Vol. X ("On the dates of Ancient Indian Inscriptions and coins") and J. B. B. R. A. S. Vol. XX pp. 271-2. Prof. Oldenberg first shows that 'Korano' occurring on the coin-legends of Kanishka, corresponds to the *Kushana* of the coins of his predecessors & the *Gushana* of the *Manikyālī* inscription. Then the Professor refers us to a tetradrachm in the British Museum where in the legend he finds the word *Shaka* (which Mr. A. Cunningham and Mr. Thomas show to be 'Sanab') associated with *Korano*, from which he argues that the *Kushans* were of *Shaka* nationality. Further he observes that from his coins Kanishka seems to have reigned about the close of 1st cent. A. D. Further, since there appears at that time to be no Indian Prince so famous as Kanishka after whom *Shaka* era can be dated, therefore the era must have been started by Kanishka. Prof. Gardner (*B. M. Catel., Indo-Scythian kings* p. 2) was convinced that

this "settled the matter", and that no numismatist could hesitate to accept it. Mr Rapson ["Indian Coins" pp 7, 16 and 18] in Bühler's Encyclopaedia, Strasburg 1898, also refers the date of Kanishka to the first century after Christ, thinking that it is also possible that Kanishka and his successors have perhaps to be referred to the second century of the era used by Sodasa (who probably began to reign in 110 B C V A Smith's Kushan Period p 44), Liako Kusuluka, and others. We have seen that Mr Marshall has also subscribed to that view (in J R A S 1911 January), and Professor Eggeling has (as also Prof A A Macdonell and Prof Cowell) accepted it in Encyc Brit in his article on 'Sanskrit' when referring to the date of Ashvaghosha. It is true that scholars doubt whether Kanishka is a Shaka, that belief being refuted lately. But perhaps they think that the Indians might have confounded the Turks with the Shakas as they confounded Yavanas (Ionians) with the Mahomedans. But there are not many followers of the theory that Kanishka began to reign in 57 B C as originally held by Mr A Cunningham, who reluctantly changed it to 80 A D (circa). Its present eminent supporters are Dr Fleet (Encyc Brit. new Edn under Hindoo Chronology and Inscriptions, Indian), and Dr O Francke of Berlin. This view is adopted by Mr. Burgess ('Indian Architecture, Encyc Brit new Edn).

But the view of Mr V A Smith is steadily making converts. One great name is that of Prof Davids (Buddhist India and Encyc Brit 'Kanishka'). This view is adopted by the writers in the new Encyc Brit on 'Indian History' and 'Yueh Chi'. Prof Rhys Davids assigns our poet to the same period on the ground that the very fact that a work on the life of Buddha was composed in elegant Sanskrit addressed to the laity showed that it could not have been written earlier than the oldest inscription in pure Sanskrit which belongs to the middle of the second century A D (viz that of Rudradâman of the year 72=150 A D if 72 is Shaka) even though our poem be the earliest [Buddhist India p 315] Watters (' On Yuan Chwang's Travels in India ' Vol II p 104, see also vol I p 209) says "this great Buddhist Ashvaghosha who apparently lived in the second century of our era, was a poet, musician, scholar, religious controversialist, and zealous Bu-

ddhist monk, orthodox in creed, and a strict observer of discipline." ' His history has an obvious bearing on the disputed Kushan chronology. Ashvaghosha was a pupil of Pârshva, who took a leading part in Kanishka's council.' M. Toucher also holds, from ' *letemoignage des bas-reliefs* ' (= the testimony of bass-reliefs) that Ashvaghosha lived in the second century A. D. [vide ' L ' *Art Greco-bouddhique* vol I. p. 623.]

Dr. R. G. Bhandarkar in J. B. B. R. A. S. (pp. 407-8) advocates under ' Ornate Poetry ' Prof. Max Mullers Renaissance theory in a modified form and assigns Ashvaghosha to the end of the third and the beginning of the fourth century of the Christian era, which is the period of Kanishka's reign according to him. He thus draws Ashvaghosha nearer to Kalidâsa (with whose Raghuvamsha and Kumârasambhava his Buddhacharita is compared) who lived towards the end of the fourth century A. D. in the time of Chandragupta II according to him (J. B. B. R. A. S.). We must note here that according to the list of patriarchs the twelfth Buddhist patriarch died in 332 A. D. Therefore Dr. Bhândarkar is likely to have arrived at the correct date.

Mr. V. G. Aiyer (Ind. Rev. 1909 p. 840) says that Ashvaghosha may well have composed his poem between 27 A. D. and 65 A. D. (the period for Kanishka in his opinion), because he proposes to prove that the Sanskrit Inscription of Rudradaman of Gîri Nagara is of 15 A. D (and not 150 A. D.), being of 72 of Samvat.

We have now done as regards our enumeration of authorities for the date of Kanishka whose spiritual adviser Ashvaghosha, the author of our poem, is acknowledged to be by all scholars. We see no particularly strong evidence on any side and feel therefore the less prepared to make a triumphant assertion like our learned contemporary Mr. Nandargikar in his Introduction to Buddhacharita p. XXII (' we..... declare that Ashvaghosha was a contemporary to Kanishka, one of the three Kushan kings and lived between 27 and 65 A. D. '), which may appear very hazardous to scholars, who are looking forward to epigraphical discoveries at Mathura to settle problems connected with the dark period of Indian History—that of Kushan kings (J. R. A. S. 1910 p. 1314).

Whatever theory is accepted, some difficulties remain. Scholars are not agreed even regarding the list of kings. Mr. D. R. Bhandarkar gives (1) Kujula Kadphises, (2) Kujula Kara Kadphises, (3) Nameless king, (4) Wema Kadphises, (5) Kanishka, (6) Havishka, & (7) Vāsudeva. Mr. V. A. Smith says (1) & (2) are the same; (3) is cotemporary with Wema Kadphises (or Kadphises II) on the authority of Cunningham. Then we have seen that Dr. Fleet takes the two Kadphises to be successors of Kanishka, Havishka, and Vāsudeva. Further Dr. Fleet has maintained that Vasishka came between Kanishka and Havishka, and Mr. V. A. Smith says he is identical with Vāsudeva or Tushka of the Rajatarangini. But the lately discovered inscription at Isapur, opposite to Mathura by Pandit Radha Krishna, of Vasishka of the year 24 proves Dr. Fleet's point (J. R. A. S. 1910 pp. 1311-1317). Further Mr. V. G. Aiyer & M. Levi suppose Kanishka to be the last of the Kushana in opposition to all. Further that Kanishka had an era of his own as shown by an inscription of his 9th year (J. R. A. S. 1909) has also to be reckoned with. This shows that we are still in the dark about the Kushan period. However, the later dates of Mr. V. A. Smith and Dr. R. G. Bhandarkar are most likely to turn out to be true if we may hazard a guess.

Section II.

PLURALITY OF ASHVAGHOSHAS

We learn from Taranath, the Tibetan author, that there were three Ashvaghoshas, 'the great one', the younger, and one who lived in the 8th century A. D. called སྤུ་ (Sūra). Although we find these three Ashvaghoshas, still Rev. Beal could find in the Chinese only one Ashvaghosha, who is ever affirmed to be a contemporary of Kanishka (S. B. E. Vol 19 p. XXX). In the Tsan-pao-istong-king we find in one tale Ashvaghosha mentioned to be the religious adviser of the Chandan king Kanik or Kanishka and a Bodhi-Sattva, hence he must have been living in Magadha before it was invaded by Kanishka (ibid). It is well known that Kanishka's successor Vāsuka was also called Vāsudeva, a sanskritised name to correspond to the Mahābhārata hero's name. According to Ti-

betan and Chinese accounts we may admit six Ashvaghoshas, but if we do not become so very sceptical as Mr. T. Suzuki (Awakening of the Faith p. 6 ff) we may get these resolved into only three. There is a hymn of 150 stanzas ascribed to Mátricheta. Against the Colophon in the Tibetan version, I-Tsing rather regards this to be not of Ashvaghosha. Vajrasūchi, translated by Prof. A. Weber, is ascribed to Ashvaghosha. It takes in its refutation of caste in general the help of the Aptavajrasūchi Upanishad, which says that birth, caste, and learning, do not make a Brahmana but he is a Brahmana only when he knows Brahman. (Weber's Ind. Lit p. 161 and note). Hloun Thsang, who left India in 645 A. D., mentions Ashvaghosha with Deva, Nagarjuna. and Kumarlabdha, as the 'four suns which illumine the world'. (S. B. E Vol 49 (1) p. IX). Is he the same as our author? In annotating the stanza 18th of Canto I. we have observed that the stanza leads us to believe that the Awakening of Faith translated by Mr. T. Suzuki, may be the work of our author.

Section III.

INFORMATION ABOUT ASHVAGHOSHA.

The name of our poet is said to have been given him from the fact, that horses shed tears and would not eat fodder before him owing to the impressiveness of his sermons (Mr. Krishnama-charya's History of Classical Sanskrit Literature p. 35). But perhaps his name means 'One of pervading sound' अश्व, from अश् 5 A. to pervade cf Canto. V. 25 अश घोषमिमं महाप्रघोषः. He is quoted both as अश्वघोष (Trivandrum Sans. Series No. VI. दुर्घट-वृत्ति by वरणदेव of 1172 A. D.) and घोष (pp. 7, 17, 62, 86, and 116 ibid).

Hence there may be a sly allusion to himself in V. 25. Perhaps he was called अश्वघोष, because like the horse कंठक of बुद्ध he avoided all noise to acquire worldly fame which tended to disturb men in their repose and stepped forward in this world fearlessly (cf. V. 80.), being supported or held aloft by the favourable spirits when his movements in life were hurried (cf. V. 81). Ashvaghosha was perhaps neither a Kayastha, a Sadgopa or agriculturist, nor a gowla or cowherd, although he has written against caste in his Vajrasūchi and we find ghoshas to

of those castes in Bengal (cf Mr J N Bhattacharya's *Hindoo-castes & sects*) because he is expressly mentioned to be a *Brāhmin* of *Eastern India* (मगध) who was converted by Vasumitra, the president of the fourth and last Buddhist council under कनिष्क, Ashvaghosha being the vice president, and settled in Kashmere becoming twelfth Buddhist patriarch, (Krishnamacharya *ibid* p 35) and continued his labours in furtherance of Buddhism in his new abode (V A Smith *Early History* p 243 esp) According to another version, Ashvaghosha was given to Kanishka (perhaps Kanishka) as a war-indemnity, who treated him with much kindness and esteem. According to another version (Tibetan) Kanishka sent a friendly invitation to Ashvaghosha, who sent his disciple Jñānāyasha instead, being unable to accept it on account of old age. According to a third account *Kanishka* attacked the ancient imperial city of Pātalipūtra and carried therefrom the Buddhist saint Ashvaghosha (*ibid*) I-tsing, who visited India in 673 A D says that Ashvaghosha composed the *Buddhacharita* and the *Alankara Shastra* (from which perhaps we have the quotation व्याप्तिमानिष्ठाधिकेन रमेन in दुयंतवृत्ति p 116 quoted above) and hymns in honour of Buddha, Amṛtābha, Avalokiteshvara, and Mahāsthāma, which are sung 'in the five countries of India and in the countries of the southern ocean, because they express a store of ideas and meaning in a few words' (S B E Vol 49 (1) p ix) *Sanndarānanda Kāvya*, edited by Mahāmahopādhyāya Harprasid Shāstri, who discovered it, has been published in the *Bibliotheca Indica* (No, 1251, 1910 A D) This is the most recently discovered work of Ashvaghosha. In this poem is described the conversion and moral education of Nanda, who was a brother to Buddha, and who cherished ardent love for his wife सुदरी. In the first chapter there is a description of कपिलवास्तु as a great hermitage, with which compare our note on शक्य and the Sanskrit commentary quoting भरतमदिक on अमर कोश. (Cf J P A S B Vol V No 6 June 1906 page 1 foll)

SECTION IV

INFLUENCE OF ASHVAGHOSHA ON SANSKRIT LITERATURE AND QUOTATIONS FROM HIM

In October No of J R A S 1911 Mr F W Thomas

refers to सौंदरानन्द viii.35 latter half मधु तिष्ठति वाचि योपिता हृदये हाल-
हलं महाद्विजम् ॥ which he shows to form a part of भर्तृहरि's शृंगार-
शतक st. 82 and which he finds in मुभायितावली (3380) attributed
to Kālidāsa and Māgha jointly, but thinks, is likely the pro-
duct of अभयोप and कवित्, as European scholars are reluctant
to attribute the authorship of the Shatakas to Bhartrihari. We
may further compare the मित्रलक्षणम् in Buddhacharita IV. 64 to
Bhartrihari's Nīti St. 72 पापानिवारयति योजयते हिताय &c. Further
Prof. Cowell, in his edition of Buddhacharita, Prof. Peterson
in J. B. B. R. A. S. Vol XVIII p. 287, and Mr. Nandargikar in
the preface to his excellent edition of Raghuvansha and
Kumārasambhava has shown a large number of parallel
idioms and parallel ideas (Compare especially Buddhacharita
Canto III st. 13—24 with Raghuvansha VII 5—15 and the
same verses in Kumāra. VII, further compare Buddha XIII.
1-13 and Kumāra III. 22-7) Prof. Cowell thinks that Buddha.
III. 19 & 21 are improved upon by Kālidāsa in Raghu VII.
11. His argument is that the scene in Buddhacharita is natural
and necessary and in Raghuvansha is only ornamental. There-
fore Kālidāsa must have copied from Ashvaghosha. Mr.
Nandargikar in the Introduction to this poem has very satis-
factorily refuted this argument and has given good ground for
the contrary belief in his masterly way. We quite agree with
him when he says that सुद्वेनयमः तनुनाम्भाव तु is rather a sling
at Kālidāsa's या दास्यन्त्यहं तमम् in Kumārasambhavam. We
recommend these arguments of Mr. Nandargikar to the no-
tice of every student. Since scholars are gradually coming
round to believe in the Vikramāditya as the founder of Vi-
krama era of 57 B. C. (Vide Ind Rev. 1909 pp. 903-11)
because he is mentioned by Hāla, (in सप्तशती), the Andhraking
who lived in 68 A. D. according to V. A. Smith (Early
History of India p. 196), and since Kālidāsa is generally sup-
posed by all to have lived at his court, therefore it is probable
that Ashvaghosha borrowed from him. From our poem VIII. 13
is quoted by राघवगुह in टीका on रामकोश I. i 1, 2, and by रामचन्द्र
in his टीका on रामादिगुह I. 155, the same stanza is quoted by
रामदेव in दुर्घटहनि (Trivandrum S Series Edn p. 97) Five
stanzas are ascribed to Ashvaghosha in Vallabhaddeva's Subha-
shatavali, two of which occur in Bhartrihari's Nītiashataka, as
remarked by Prof. Peterson (S. B. E. vol. 42 (i) p. X); these

stanzas, says Prof. Cowell, bear great resemblance to Ashra-ghosha's style. In दुर्घटश्रुति we find the following quotations 'न सप्तपृच्छे गमनाय सत्वरं सखाजिन सदस्वो तथाऽपरा' (p 17), 'सप्ता-रवभन्दिदुरान् द्विजातीन्' (p 62), 'या सप्रति परिषद्भ्यनाम्' (p 86).

Section IV

DIFFICULT STYLE OF THE POET

As a rule the poet is easy in his style, but at times his style becomes difficult. He has all the variety of grammatical forms at his command. Stanzas II 36 till almost the end, are full of a variety of grammatical forms belonging to the Perfect, the Aorist, the Desiderative, the Frequentative & the Intensive, which may present a difficulty to the beginner, because they are not always those that are most frequently used in literature. In this respect that canto compares with the famous Bhattikāvya. But chiefly the difficulty arises owing to obscure allusions e.g. आंतदेव, मयालगीतम्, अक्षनाला, नदागुह, &c. in which, for instance, the speeches of Asita Udayin & the learned Brahmins convincing the Shālyā King of the future greatness of Buddha abound. To the average Indian student and to a scholar at times his uncouth style is a great puzzle. अध्याय is a very unequal writer. At times his style is extremely simple and at times very ornamental and flowery. Partly it becomes difficult owing to some words, ideas and customs having become unintelligible now. Some of the strange idioms and expressions used are—

- (1) बाधाय जातस्तनयस्तवेति
- (2) आशावते ...तर्पमचेच्छिदिष्ट
- (3) जार्जे नर निर्माभरे प्रयातुम्
- (4) पुराधिराज तदलचकार
- (5) भक्षशाय मृत्युरिति प्रजानत
- (6) ध्रुव वियाम in V 38

Further certain words as तुरगावच for groom, प्रतेली for a gate, तनूज for hair, कृशन for gold सिद्धकर्णे &c. have gone out of use. In canto 1 stanza 5 The use of the word सिद्धकर्णे has presented the greatest difficulty. That has taxed our ingenuity to the full. In notes and translation we have tried our best to find out the author's meaning which is a difficult task. In this task we were very greatly assisted by the

NOTES ON BUDDHACHARITAM.

CANTO I.



बुद्धचरितम्—बुद्धस्य चरितमधिकृत्य कृतं काव्यं बुद्धचरितम् properly speaking means 'the Life of Buddha;' but here used in the sense of 'a Poem on the Life of Buddha. There ought to have been a कर्त्तृ affix to convey the latter sense. But the affix is not used by following the method of अनेदोपचार i. e. not regarding any difference between the subject and a work on that subject; e. g. शारीरकं भाष्यम्. *Buddhacharitam* is a महाकाव्य, which is defined by Shri Vishvanatha Kaviraja as follows—सर्वबंधो महाकाव्यं तत्रैको नायकः सुरः । सर्वं वाऽस्त्रियो वापि श्रीरोदात्तगुणान्वितः ॥ × × शृंगारवीर-शान्तानामेकोऽपि रस इष्यते । × × इतिहामोद्गवं वृत्तमन्यद्वा सज्जनभ्रमम् । × × एकवृत्तमयैः पद्यरसज्ञानेऽन्यवृत्तकैः । नातिस्वल्पा नातिशीर्षाः सर्वा अष्टाधिका इह । नानावृत्तमयः कापि सर्गः कथन इष्यते । × × कवेर्वृत्तस्य वा नाम्ना नायकस्येतरस्य वा । नामास्य सर्वोपादेयकपवा सर्वनाम तु ॥ (साहित्यदर्पणम् VI. 661). It will be seen that the above rules have been observed by the poet with the exception of that about uniform metre.

1. पराज्यं adj. (पर+अर्घ+यत्) chief, excellent. तमम् *n* (i) 'ignorance' (ii) darkness. निदाप *m* (i) heat (ii) misery (which gives trouble like heat). अर्हत् *m* (Pali 'Arahat') the Bhiksu in the fourth degree of perfection; = Buddha. Before this stage he is called 'Bodhisattva,' a Buddha elect. Arhatship is attained after a series of births, each successive birth inheriting the *Karma* of the previous one (S. B. E. Vol 49 (i) p. 90; and Encyc. Brit. Edn XI under 'Lamaism').

2. सानु *m. n.* tableland or a mountain; also, 'a forest.' विज्य *n* abode. महर्षेः कविलस्य वस्तु the residence of the great

sage *Kapila*; town '*Kapilarastu*.' According to *संस्कृत-
द्रुम* (under शाक्यमुनि quoting भरतमल्लिक on अमरकोश) this
कपिल is of गौतम family, at whose hermitage under the
शाक tree इक्ष्वाकु scions, cursed by their father, dwelt,
whence their name शाक्य. See Tika on I. 7. This कपिल is
presumably the propounder of the Sankhya doctrine,
between which and Buddha's doctrine, the prohibition
of हिंसा is common. *Kapilarastu*, is modern 'Tilaura
Kot' in Nepal. Formerly it was the chief town in
the territory, ruled by Shakyas. *सानुलम्भ्या परीतपार्श्वम्* is a
faulty partial compound (एकदेशीय समास), tolerated by
the dictum सापेक्षकत्वेऽपि गमकत्वात्समासः (an interdependent
part is dislocated and joined with another, provided
the connection is intelligible).

3 नयम style (of architecture, here); संभावना (from
संभू 1 P. Causal 'to fancy') probability (उत्प्रेक्षा); birth.
वा=as if, methinks.

5. वेदिक्का a raised mound with quadrangular or
other surface constructed at the door of the house for
auspicious purposes तोरणम्. 'the ornamental gateway.'
In Encyc. Brit. Ed. \I under Toran, "N. of a sacred
gateway in Buddhistic architecture. Its typical form
is a projecting crosspiece, resting on two uprights or
posts. It is made of wood or stone, and the cross-
piece is generally of three bars, placed one on the top
of the other, both cross-pieces and posts are usually
sculptured." [See figures of the Sanchi gate in Prof.
Rhys Davids' Buddhist India pp. 290-303]. सिंहकूर्जे:
'with the corner orifices containing lion figures.' कर्जः
ear; auditory orifice, the hypotenuse of a right angled
triangle. रत्न 'the best of its class.'

N. B. Since अश्वमेध is generally believed to be a
contemporary of the Kushan king Kanishka, (Buddhist

India p. 315) in whose reign the Greek architecture greatly influenced the Indian one through the Gandhara school, which chiefly illustrated the Mahayana creed (to which the present poem belongs); [cf. Imp. Gaz. Ind. vol II pp. 112-114] therefore the following description of the Mycenæan 'lion gate' सिंहद्वार (Encyc. Brit. Ed XI vol 19, p. 104 'Mycenæ') ought to be an apposite illustration—

"The main entrance is called the '*lion gate*' from the famous triangular relief, which fills the space above the lintel. This represents two lions confronted, resting their front-legs on a *low altar-like structure* (वेदिका), on which is a pillar which stands between them. The device is a translation into stone of a type not uncommon in gem-cutters, and goldsmiths' work of the Mycenæan age." The वेदिका of this stanza may be the low altar-like structure too on the lintel.

6. पश्चात्पद्मद्वारः the western ocean. पद्म 'sun-lotus.'

10. I strongly suspect that इन्द्रः is a copyist's error for इन्द्रः. However although the cumulative evidence be strong enough to incline us to the emendation इन्द्रः, still we can make some fairly 'good sense' from the present text also. In this case, we have to take शाक्यार्जितानां यज्ञसम् as gen. abs. construction, and we have to supply शाक्यानाम् with दृष्टान्तभावे गमितोऽयमिन्द्रः. The whole then means, "This Indra was made the उद्यमान (of the Sakyas) by the people, when the Sakyas acquired glory." शाक्यार्जितानाम्—See note on कपिलवस्तु (St 2) and शुद्धोदन (St. 9). शाक्यः were accordingly called, गौतमः, and farther Prof. Weber has connected them with शाक्य-यनिन् of the tenth book of Satapatha Brahmana, and with शाक्यान्यः of the Maitrayanopanishad (Ind. Lit. p. 285). As to the legend, connecting them with the

S'akas, he thinks it was invented to please Kanishka (Kanerki), the Indo-Scythian king, who displayed zeal in the cause of Buddhism (*ibid*). Dr. Fleet explains this away as due to the epigraphical misinterpretation of the several forms of the word शक्य [transformed in Pali], occurring in inscriptions. (Imp. Gaz. Ind. vol II. p. 5 note). At one time Prof. Weber confounded them with सक्ष्य (Weber's Ind. Lit. p. 235). Sakyas were governed by republics more or less aristocratic (Encyc. Brit. Edn. XI vol IV p. 748). अयम् 'this,' not 'yonder' as done by Prof. Cowell. अयम् shows the banners almost reached him. The figure is अतिशयोक्ति (hyperbole) of the kind यद्यपि of मम्मट or असंबन्धे संबन्धत्वा, cf. सौधमाणि पुरस्यास्य सृजन्ति विभुमंडलम्, which example further inclines us to suppose इंदुः in place of इन्द्रः because the palace tops are there said to graze the lunar disk. If अश्वमेध is the author of a treatise on अलंकारशास्त्र as stated by I-Tsing (S. B. E. vol. 49 (i) p. IX), then we can certainly expect such an अतिशयोक्ति variety from him. उद्यच्छत् 'attempted,' with उद्यच्छत् we have to connect इव to make उत्प्रेक्षा (poetic fancy).

8. कुमुदं a moon-lotus; परोक्षं a day-lotus.

9. शुद्धोदन Shuddhodana, the father of Gautama Buddha, is described in this stanza as a paramount ruler with his capital at Kapilavastu. अकंक्षुः a close relative of the sun, i. e. a descendant of the sun. अया-ययः (अयिहः, अयाहयः, अयिहता वा आयायः अयायायः) [आयायः (आ+यी 2 A+krt affix अच्) dwelling, receptacle as in जलाशयः, यी 2 A with आ is transitive and means 'dwell or lie on' governing acc.] 'the self, (being the principal inmate of the body), or' the self, bound up by instincts.'

10. भृशम् (1) a mountain, (2) a king, पयः (1) a wing, (2) ally; क्षान् ichor-juice, (2) donation, मदः (1) ichor-juice,

(2) arrogance; ईश. (1) God Shiva (2) lord; समरि (1) having even number of eyes (while god Siva has three eyes), (2) equitable, just; सौम्य (1) with his genius presided over by Soma (the moon), (2) mild, gentle; प्रतापः (1) intense heat, (2) valour, exploit.

11. द्विपन्त एव द्विपेन्द्राः (1) the excellent elephants (having pearls in their temples) in the form of foes; or (2) द्विपन्त द्विपेन्द्राः excellent elephants of foes, as is done by Cowell, which equally fits the context. When the excellent elephants fell down struck dead and with their temples split open, pearls gushed out and were strewn on the ground. That presented a parallel to the devout adoration with handfuls of flowers In the other sense, those beings will be foes.

12. महोपरागः the great eclipse viz. the solar eclipse.

13. The idea is very obscurely expressed: " The human goals did not assume delusive forms, trespassing each other's domains, i. e. धर्म (duty) did not invade the domain of अर्थ (worldly gain) or in other words, duty was not prostituted to serve any other aim but its own, and so on. अहम् नीत्या (1) through his policy; (2) due to his leadership.

15 माया refers to महामाया the daughter of Anjana, the Sakya, a chieftain of the Koliyans (probably a subdivision of the Sakyas) and was born in Devadaha, a town of Koliyan chiefs named after Devadaha prince, a Koliyan chief. Though the use of the river Rohini (modern Rohana) was in times of drought a cause of dispute between Sakyas and the neighbouring Koliyans the two clans were at peace, and two daughters of Anjana, the chief of the Koliyans were the principal wives of Shuddhodana. [Koli, a town 11 miles east of कपिलवस्तु]. In her 45th year, the elder sister महामाया

promised her husband a son. In due time she started to be confined at her parents but the party halting on the way under the shade of lofty Satin-tress in a pleasant garden called Lumbini (see stanza 23) on the riverside, her son, the future Buddha, was born unexpectedly [Encyc. Brit. on 'Buddha'].

17. कामम् 'granted that', 'admitting.' संतमसः all-pervading darkness. अ is added to तमम् when preceded by अव and सम् according to Pan. Sutra cited in Tika.

18. कुह m a cheat, a rogue. अतीन्द्रिय transcendental. आत्मनि योजयिषुम् to make them concentrate on itself (i. e. धर्म). सूक्ष्मा प्रकृतिः the subtle casual state as distinguished from विहृति (the visible gross state). From this stanza, we may think it probable that our poet is the author of the 'Awakening of Faith' translated by T. Suzuki. धर्मः the Law of Becoming—the Law of Karma, the Law of Truth of which Buddha was considered in Mahayana Buddhism to be the bodily incarnation.

19. सुवितकायः means 'the body or personality of Buddha in the state of bliss.' सुवित is the name of the fourth Buddhistic heaven. बोधिसत्त्वम्. (Bodhisatta of Pali) is corrupted into Tosaphet (Macdonoll, Sanskrit Literature p. 420) 'One whose essence is enlightenment' (बोधिः सत्त्वं स्वभावः यस्य सः), one destined to become a Buddha, a Buddha elect, or a future Buddha. नन्दा perhaps the name of a river in वाङ्मदीप which is inhabited by gods, Gandharvas, Siddhas and Chāranas. नन्दागुहा may therefore mean 'a cave in the vicinity of Nanda.' नागराज is the lord of elephants i. e. देवराज (!)

20. षट्षिणां having six tusks. Because बुद्ध is षट्षिणः. द्विरदस्य दण्डम् according to Buddhists, the elephant is an emblem of endurance, self-restraint etc.

21. लोहपालाः the eight guardians of the eight quarters—इंद्रो वह्निः पितृवृत्तिः नैर्ऋतो वरुणो मरुत् । कुबेर ईशः यतयः पूर्वोदीनां दिशां क्रमान् ॥

23. राहः अनुमतेः. (abl.) being permitted by the king. लुंबिनी—Lumbini grove (modern Rammin dei) with a village near it where Buddha's mother is still worshipped as a tutelary deity. It was examined by Dr. Fuhrer deputed by Government. It is situated 3 miles north of Bhavanipur, the chief town of a district of the same name, in the extreme south of Nepal, just over the frontier dividing Nepal from the district of Basti in British territory. The Tikas on Jatakas (I, 52, 54) say: "Maya was going from Kapilavastu to Devadaha, her mother's home, for delivery and on her way the Buddha elect (Gautama Buddha) was born."

25. ततः प्रसन्नश्च भूत् पुष्यः तस्याश्च पुत्रो जहे the Pushya constellation became propitious on that day and the son was born to her. Here च-च show simultaneity. According to मेदिनी cited in टीका, पुष्य means the Kali age also. व्रतसंस्कृत Consecrated by the observance of the vow.

27. शानकैः=शानैः; मंदारपुष्पनिकरैः compare पञ्चैते देवतारो मंदारः पारिजातकः । संतानः रूपवृक्षश्च पुंस्त्रि वा हरेर्वदनम् ॥

28. उदुराजः the moon. उडु f. n. star. विजिगाय Perf. III. sing वि-नि 1st cl. Atm. Should have been विजिगमे by Pan. I. 8.19. विजिगाय व्यक्त्वा defeated in point of glory.

29. और्वः son of उर्व and grandson of भृगु. Exasperated with the refusal of the Bhrigus to help them in their adversity to whom their ancestor इतरौर्व was very liberal, the Kshatriyas slew all their kindred, but one woman concealed her child in her thigh. When the Kshatriyas wanted to kill that child और्व, he issued forth from his mother's thigh and dazzled their eyes. (भय गर्भ- स भिन्नोऽहं ब्रह्मण्या निर्जगाम ह । पुष्पान् रक्षीः क्षत्रियानां मथ्याद् ॥

भास्करः ॥ ततश्चक्षुर्विहीनास्ते गिरिदुर्गेषु यन्नयुः । महाभारत). वृधुः Son of Vena of the solar race, being fifth in descent; he first got the title of king on his having pleased his subjects. When his father वेन tyrannised he was slain. From his right hand वृधु was churned out by the sages, अथ ते ऋषयः त्रिवे प्रसन्नमनसस्ततः गतकल्मषमेवं तं जातं वेनं नृपोत्तमम् ॥ ममंभुर्दक्षिणं पाणि तस्यैव च महात्मनः । × × × स्वकरात् पुरुषो जज्ञे द्वादशादित्यसंनिभः ॥ पद्मपुराण. मांघात् According to Vishnu Purana (IV. 2) he was extracted from the right side of his father, while according to Mahabharata Vanaparvan he was extracted from the left side. In Shantiparvan ch. 29 st 81-82 we find only यं देवा मस्तो गर्भे पितुः पार्श्वोदपाहरन् ॥ We do not know on what authority Ashvaghosha thinks he was born from the head. कक्षीयत् in According to Mahabharata, son of दीपंतपस् and उषिन्, a female servant of the queen of कलिमराज, deputed to avoid submitting herself to the embraces of the sage दीपंतपस् necessitated at the instance of the childless king. We do not know on what authority Ashvaghosha says that he was born from the shoulders or the armpit (कक्ष); possibly on etymological ground.

80. कल्पेनैवेतिव भावितानां whose soul appeared to be 'created' in countless aeons of the world. With the Buddhas soul is transitory.

82. दीपप्रभां सुषोणं stole away the splendour, i. e. made the lamps pale or excelled them in lustre. जवून-दम् (जवूनयो मङ्गम्) gold.

Buddha and Bodhiattvas are described as seated on lotus flowers. Then the sense will be that when Buddha descended to this world he had to come out of

his lotus-abode : Then the propriety of अनाकुलानि is also manifest for, he had to wade through lotuses निर्लेपवन्ति grinding (scil the earth) or producing the sound of striking आयनयिष्महि for striding सप्त पदानि जगाम went seven steps : 'Seven' seems to be a magical number. It seems to have been held sacred in very early times and onward-, possibly because that was connected with the seven sages of Rigvedic fame who were afterwards deified into the seven stars of the Great Bear. In the marriage ceremonial, when the bridegroom takes seven steps (सप्तपदा) with the bride, the marriage becomes irrevocable. Here also we find that Buddha takes seven steps while uttering the solemn speech that he has been born for the good of the world, and that his birth here is final in the series of the बोधिसत्त्व. Hence, he is wedded perhaps to his speech irrevocably. Perhaps Buddha took seven steps, because Buddha descends from heaven on a seven-gemmed ladder (Vide S. B. F. vol 19, p 241). The deification of Buddha may here be clearly noticed as in other parts of this poem, which is a distinguishing feature of Mahayanism from Hinayanism (or the older form of Buddhism).

34 जगदिताम्रम् जगदिताम्र इदं यथा स्यात्तथा जगदिताम्रम् शब्दययी भाव

35 अनुतर-जम्बि वत्तरो यम्मात्-अत्र last (cf st 34)

36 वैद्युतं the gem 'cat's eye' or 'beryl'. It appears that the gem was really produced from the वाटवाय mount and was polished in the city of विह्र, and that perhaps the mount was conventionally called विह्र गौरवात् out of respect.

37 दिगंजय 'दिवमोह' मेवा ते gods

38 त्वं देव

39. तथागतः तथाभूतं (यथार्थं or सत्यं) गतं (ज्ञानं) यस्य सः It means the Arhat, the title the Buddha always uses of himself. He does not call himself the Buddha, nor his followers ever address him as such. तथागतोत्पादगुणेन by the good result viz. the birth of Buddha. गुणेः efficacy, good result.

The verse is very difficult to construe. We have followed the Tika in the translation. But v. l. हिताय is better. Then it would stand thus रागे विगतेऽपि देवाः दुःखे ममस्य जगतः हिताय (= मित्राय बुद्धाय) नन्दुः "Although their (worldly) attachment had disappeared, still the gods of pure abodes and pure emotions rejoiced on account of बुद्ध, the friend (हित) of the world plunged into misery."

ON THE DATE OF GAUTAMA BUDDHA.

This is arrived at from two dates:—(1) the date of Ashoka's accession, and (2) the date of Buddha's death. (1) is approximately 270 B. C., since in his edicts Ashoka mentions certain Greek kings as then living, whose dates are approximately known. According to Ceylon chronicles Ashoka ascended 218 years after बुद्धनिर्वाण. Hence Buddha must have died in 488 B. C, when he was 80 years old. Hence he was born 566 B. C. In Burma, Siam, and Ceylon the accepted dates of death and birth respectively are 543 B. C. and 623 B. C., because of their different date for Ashoka's accession (Encyc. Brit. new Edd. vol IV p. 737). Consult also Mr. Velandi Gopal Aiyer's article in the *Indian Review* (May 1908 pp. 354-361.), who gives his dates for death and birth as 487 B. C. and 567 B. C respectively, which is accepted by Mr. V. A. Smith as we learn from *Ind. Rev.* 1909 Nov. p. 833. For Life of Gautama Buddha see 'Buddha' (Encyc. Brit. vol IV) and that in शब्दकल्पदुग्म

which gives extract from *रत्नविस्तर*. It is also given admirably in the little book of Mr Marsden (vol I) 'Hindoo Period'

40 The earthquake is one of the several miracles occurring on the birth of a Buddha *बहिम प्रसूते* Loc abs

There is a monotonous repetition of the same idea in stanzas 1 27, 30, and 40 Even a careless reader will see that stanzas 27 40 are very loosely connected with each other and seem to be a clumsy patchwork which speaks against the sense of unity of our poet and makes him far inferior to Kalidasa, from whom he must have borrowed some of his poetic images which have graced this poem

41 *स्पर्शसुखा* pleasant to the touch

42 *आनस्य* an abode This abode seems to be a villa of the King in the *उदिना* garden *अनुराग* inmates of the harem, queen or queens *स्निग्ध* purificatory rites

43 Here *वृष* seems to be the flood of water in the deep tank (*वृष*) of st 42 and *भूगर्ग* and *पादप* seem to be instruments through which the *वृष* gained in strength and worshipped Buddha with offerings of flowers and sandal *पद्मार्पिते दिव्ये भूत* celestial beings seeking instruction in sacred Law from Buddha

44—45 Construe the stanzas thus — *हावत् समारणोद्धा* सितदिक्, *कनिमुषमग्रमङ्गलव्यूषगात्र* कविद्वयवृद्धापिहित तत्तानम्, *कनिद्वयं* त्वयं मृदगगात्रं *कनकं*, *कविष्व चत्तुर्भुजमूषितना* छात्रमुषयवा ३ *वैष्णवमुद्रा* मुरजादिभिः (*सह*) विराजन्त मुणभिस्तत्स्व कुसुम (कमभूत) पुष्पटमा पुङ्गवः । Accordingly the translation has to be slightly altered in the last part, viz 'gracing both the sides of women adorned by swinging ear rings in company with lutes, kettl drums, and tumbourines' Such a construction is perhaps most satisfactory for the ordinary reader

46 This stanza is not found in some Ms but seems to be required by the context *नवाभयस्य वा—१५*

pounder or teacher of the doctrine (lit. the path) of spiritual bliss; अग्रेतु m. a leader, a guide. निर्वाण the calm or sinless condition of the mind reached by the extinction of sin. It is also called 'Arhatship' and means " ethical and mental self-culture, in which deliverance was found from all the mysteries and sorrows of life in a change of heart to be reached here on earth." ' It is the dying out in the heart of the fell fire of the three cardinal sins—sensuality, ill-will and stupidity' (Samyutta, IV. 251, 261). The most frequent in the Buddhist text is Arhatship 'state of him who is worthy,' while in Europe they exclusively use निर्वाण instead, and hence the general misunderstanding in Europe, founded on Christian pessimistic view of this life, that this निर्वाण is to be reached after death and it meant the dying out of the 'soul', wondering whether it signified 'eternal trance', or 'absolute annihilation of the soul.' Only the Pali scholars know for thirty years from the canonical texts that it means 'salvation in this life' and to this day जीवन्मुक्ति has been a commonplace in the religious language of India.

47. वंशकरी perpetuators or founders of the family. सृजंतुः perfect III per. dual from सृज् I P. to acquire, (see टीका); because, from सृज् II P. to create, we will get सृजंतुः. However it is possible that सृजंतुः is perhaps a slip of the poet for समृजंतुः as we find निजिगाय for विजिग्ये (st. I. 28). Ashvaghosha is not very careful of grammar. युधः a Brahmana by caste, son of शुभ, the regent of the planet Venus and preceptor of Asuras, the reputed author of a treatise on politics (राजशास्त्र) called युधनीति. बृहस्पतिः, son of अंगिरस and preceptor of gods, was a Brahmana by caste. He the regent of the planet Jupiter. No work on politics ascribed to him is extant.

48 सरस्वत According to विष्णुपुराण he was the व्यास of the 9th मन्वन्तर as वसिष्ठ was the व्यास of the 8th मन्वन्तर In the महाभारत he is represented as the son of the river सरस्वती In times of great drought he was fed by his mother with fish & so was the only Brahmana who was able to keep up the study of the वेदः When the drought was over, 60000 ब्राह्मणः acquired from him the Vedic lore सरस्वत ब्राह्मणः who still dwell in the Punjab, are met with in other parts of India व्यास the son of सत्यवता and पराशर was born on an island in the Jumna In Puranas, there is mention of 28 व्यासः, who are incarnations of विष्णु or ब्रह्मा, who descended to the earth in different ages to arrange and promulgate the Vedas The व्यास that is intended here and generally elsewhere as the arranger of the Vedas (वेदव्यास) and the reputed author of महाभारत and numerous Puranas, belongs to the 28th मन्वन्तर and is the last व्यास

49 ऋषभ was a descendant of ऋगु or अगिरम् and बाल्माकि is also called भार्गवसत्तम The poetic art, which was latent in ऋषभ, was manifested in his descendant बाल्माकि, who is known as the first कवि and the inventor of the classical form of श्लोक metre Curiously enough Mr Nandargikar safely infers from this very verso that there existed at one time the समायण of ऋषभ and other sages ' विद्विषित pp of क्तिन् विद्विष्यति 'to heal' Here used as a designation of the Science of Medicine आयुर्वेद seems to be मरुद्वाज (पुनर्वसु) कपिष्ठन who is represented to have learnt सात आयुर्वेद from Indra अग्निवेश was one of his six disciples, who was the first to compose his तन्त्र To आयुर्वेद is expressly referred the narration of the text (इति ह स्मद् अथवा आयुर्वेद) and अग्निवेश is said in the work to comment upon it (अथाने व्याख्यास्याम) The आयुर्वेदशास्त्र now extant is a तन्त्र composed by अग्निवेश and re-edited by चरक, who was according to Chinese translation

of the Buddhist *त्रिपिटक*, the official physician of king कनिष्क. If Ashvaghosha is a contemporary of king कनिष्क, as is generally held, this might be a compliment to Kanishka, in whose reign that celebrated work of antiquity was re-edited and restored.

50. कुशिकः According to some, this king was the grandfather of विश्वामित्र, according to others the first of the race of कुशिकस. सगरः a king of the solar race and son of बाहु, king of अयोध्या. दैह्यस drove his father बाहु from the kingdom and सगर was born during this exile from his mother, who was poisoned by her rivals. He came out through the grace of the sage और्वे, who predicted that he would be a great universal monarch. Obtaining from the sage और्वे the आग्नेयास्त्र, he exterminated nearly all the दैह्यस and regained his father's throne. He would have destroyed the चक्र, the पारद, the कम्बोज and पङ्गव but they applied to वसिष्ठ, सगर's, family priest and he induced सगर to spare them. (*Padmapurana*). What is exactly meant by वेलां समुदे दग्धे सगरः 'Sagara made the boundary for the ocean' is not clear. Perhaps that means सगर was the first universal monarch.

51 जनकः The famous king and philosopher of Ancient India, who ruled over मिथिला and who found सीता, wife of Rama, underground while ploughing the sacrificial ground. He figures in the *बृहदारण्यकोपनिषत्*, in the *शांतिपर्व* of *महाभारत* and in *रामायण*. खीरि m. शूरस्य शूरसेनस्य (समुदेवपितुः) गोत्रापत्यं पुमान्=वासुदेव or Lord Krishna. शूर m. = Yadava king who ruled over the शूरसेनस at मथुरा, the father of समुदेव and कुंती and grandfather of Krishna.

53. प्रत्ययित (प्रत्यय+इतच्) संज्ञातः प्रत्ययः अस्य compare तार-
कितं नमः, कुगुमितः वृक्षः &c.

54. इति is used in the sense of इति कृत्वा, इति विधित्य and often shows the motive of the action.

55. अशितः one of the sages who surrounded भीष्म when he was discoursing on धर्म to युधिष्ठिर.

56. गौरवं respectful regard. सत्किया hospitality.

57. बलसंज्ञया through consciousness of his powers.

58. निमंत्रयामास-मंत्र 10 A. 'say,' 'speak.' अंतिदेवः a king who received his royal dignity from Vasistha. This king appears in Rigveda I. 180. 7. (अंतिदेवं पायः) with epithets सुव्रत and सूरि (in st. 6) वयं चिदि वां जरितारः सखा विपन्यामहे वि परिर्हितावान् । अथा चिदि व्याधिनाकनिषा पायो हि प्मा इयगावन्तिदेवं ॥ Rig. I. 180. 7. It is the solitary passage in Rigveda where अंतिदेव occurs.

59. दौम्य In the Vocative is used in the sense of 'good sir,' 'gentle sir.'

60. नाय. sincerity, devotion. गम्भीरघोराणि grave and wise.

63. प्रयोजनं object.

64. मनः युक्त्वा concentrating my mind. युज्. 7 P. to concentrate शाक्यकुलध्वजस्य. ध्वजः a distinguished or eminent person, (at the end of comp.) as in कुलध्वजः 'the distinguished person of a family.' शरुध्वजः a festival beginning from the 12th of the bright half of Bhadrā-pada to the full moon day of Ashvina. A tall pole called the banner of Indra was stuck in the ground and guarded by the king's servants during these days. At the end of the festival it was pulled down and then it was considered inauspicious to look thereon.

66. चक्रांकपादम् cf. यस्य पादतले पथं चक्रं वाऽप्यय तरेणम् । अंकुशं कुलशं वाऽपि स राजा भवति ध्रुवम् (गुह्यलक्षण in सामुद्रिक).

67. संविष्ट from सं-विष् 6 P. to sleep. त्रिदिवः Heaven. तृतीया घीः त्रिदिवः (घीः—लोकः).

68. सगद्गदम् adv. गद्गदेन सहितं यथा ग्यात्तया. गद्गदः-दम् (1.) stammering; (2) indistinct or convulsive speech.

69. स्वल्पान्तरं यस्य मुनेः वपुः स्यात् 'whose body is, little distinct or different from that of a sage.

70. सलिलंजलिः *m* the obsequial offering of a handful of water given by a son to his parents or ancestors.

71. कुलहस्तसारः (1) 'कुलस्य हस्तगतः सारः' 'the wealth in the possession of my family,' viz my son. सुखम् indeclinable=सुखेन comfortably, at ease. सुप्तोपि पुत्रो निमिषैकचक्षुः A very obscure expression; possibly the original text has become much corrupt here. We have the other variants (1) सुप्तेऽपि पुत्रे निमिषैकचक्षुः and (२) सुप्तोऽपि पुत्रोऽनिमिषैकचक्षुः which also are not illuminating. Perhaps our reading is better and may mean "Is my sleeping son to see only for one moment?" i. e. Is he to live only one moment? which is a possible meaning and quite a suitable one. निमिषः a twinkling of the eye = a measure of time; a moment

72. परिशेषं भजतेऽहं परिशेषभाणि । परिशेषः termination, i. e. destruction.

73. आगतावेगम् नरेन्द्रम् the king who had an access or accession of emotion i. e. who was agitated. (Correct the misprint 'occasion' in Translation to 'access' or 'accession'). आवेगः (from विञ् 6 A. to tremble, to be distressed) uneasiness, anxiety. अस्मि = अहम्

74. प्रति=with respect to. Hence अन्यथात्वं प्रति न विक्रिया किं वचनं प्रति विक्रिया मे I am not agitated owing to his change but owing to my loss (वचनं). जातिक्षयः destruction of birth. मोक्षः liberation or spiritual emancipation.

75. ज्ञानमयः सूर्यः the sun of spiritual knowledge.

76. This is a full-fledged elaborate metaphor, चांगरूपक. Disease, decrepitude, and death are the three great sources of misery (दुःखत्रय) which appeal to mankind and which were potent enough to avert the great Buddha from a life of pleasure on his attaining to 29th year. According to V. 35 adversity is reckoned as the

fourth source of misery. अतः distressed.

77. प्रज्ञा 'the sevenfold enlightenment', described in Yogasutras, समाधिः (1) the eighth accessory to योग; (2) the योग itself being divided into संप्रज्ञात (or सवीज) and असंप्रज्ञात (or निर्वीज) Samadhi (meditation) which has 9 stages, in Buddhism. अतः Religious observance or vows, necessary for the attainment of निर्वाण of बौद्ध, परमार्थ, धर्मदीप्ति, the supreme stream of Holy Law. जीवलोकः mankind.

80. कण्ठः—टम् leaf or panel of a door. अपत्यानं=अभिनिर्गमनं or अभिनिर्गमनं (V. 21, V. 46, 66.) release or escape from the miseries of life. सदमृतमेव clearly refers to सदमृत-पुण्यद्वय, which is दुर्लभः (difficult to obtain).

81. संवृष्य having acquired the संवेद्ये, enlightenment. धर्मराजः a title of Buddha. धर्मराजस्तथागतः (अमर).

83. कृतार्थ (कृतः अधिगतः अर्थः प्राप्तव्यं येन) who has achieved his goal.

84. हृदयं becomes हृद् as compounded with ह् when it means a 'friend'; otherwise हृद्दय. इति=इति कृत्वा or विधिम्य see note I. 54.

85. विधेय pot. p. p. (विधा 3 P. A. to do) 'subjected to,' 'influenced by.'

86. सुतनियतं तत्त्वं the 'truth invariably' associated with the son.

87. कृतमतिः (1)=संस्कृतशुद्धिः (2)=व्यापारितशुद्धिः 'see translation. अमुजायुत=नरदत्त' according to सलितविस्तर. प्रियसुतवत् विनियोजया चकार=प्रियसुतमिव &c. वर employed by तेन दुष्टं, क्रिया. चेदिति: Pan V. I. 115. The meaning is that शुद्धोदन began to employ him compassionately in a variety of important offices, because he thought that his son शुद्ध would soon renounce the world and therefore he would have to leave the throne to नरदत्त.

91. क्रियाः religious rites; गुणवत् having astrological good points.

92. मणिप्रदीपं having (1) lamps set with jewels or (2) jewels serving as lamps. [The latter is probably intended]. द्विरदरदमयी made of ivory: Construe शिवाय तनयवती सती (=तनयेन सह) देवताभ्यः प्रणिपत्य. For the Dat. with प्रणिपत्य compare Raghu X. 15. सितसितपुष्पमृतम् with all manner of white flowers.

93. अपत्यनायाम् should have been अपत्यसनायाम्. The present expression sounds awkward. In टीका there is an alternative explanation.

94. विगाह 1 A. 'to enter. प्रतीतः pleased.

95. जन्मवृद्धिः. The जाताशौच is also called वृद्धि as opposed to शय caused by death. सजनपदं पुरम् the town of कपिलवस्तु together with the country.

CANTO II.

Stanzas from 1-16 describe the prosperity of शुद्धो-
दन consequent on बुद्ध's birth all round, whence बुद्ध was
named सर्वार्थसिद्ध (st. 17)

2. कृत and अकृत also mean respectively 'gold' and
'silver'; हेमरूप्ये कृताकृते (अमर); then कंचन=property,
wealth. अयादि Aorist 3rd pers. sing. from पद् 4 A. to
go. अयादि=प्रत्ययादि or प्रायादि. मनोरथः heart's joy. रथः=रथ्यते
अनेन अत्र वा.

3. मंडलं (1) a district or province as in मंडलेश्वरः; (2)
a circle of kings classified under 12 heads, according
to कामंदक. Vide Raghu IX. 15 and महीनाथ thereon.

6. Although according कामंदक and माघ (उदेतु-
मलयजग्रीवा राजसु द्वादशस्यवि II. 81) the political circle (मंडलं)
consists of twelve kings, still according to others it
consists of three kings only: प्राकृतारि 'natural enemy'
(the sovereign of the adjacent country), the प्राकृतमित्र
'the natural ally' (whose dominions are separated by

those of another from those of the central monarch with whom he is allied) and प्राकृतोदासीन the 'natural neutral' (here called मध्यस्थ 'indifferent') whose dominions lie beyond those of the प्राकृतमित्र.

7. देवः the god of rains. अशनिम्. f. (1) Indra's thunderbolt, (2) flash of lightning. अमवर्षः a shower of hailstones.

8. हृदिः सम्पद् फलवत् इति—Here फलवत् should have been फलवती. Our poet has often used similar constructions which are rarely found in classical Sanskrit literature.

10. This is a very knotty verse. Perhaps we have to construe यस्य प्रतिभ्यः विमवे शक्येऽपि, परेभ्यः नराः यत् न प्रार्थयन्ति स्म, तद् अन्वर्षितः अयं सुखमपनोऽपि कश्चित् प्रतिभूः न विमुञ्चीवभूव। Consult the translation. प्रतिभ्यः and प्रार्थयन्ति are grammatical blunders like निजिगाय (st. 1.28), & ससर्जतुः (st. 1. 47).

11—12. ययाति, the son of नहुष, fifth king of lunar race, was husband of शर्मिष्ठा and देवयानी. It is related in Padmapurana, "while on his way to the heaven, ययाति held a philosophical discussion with याज्ञिक, which had such an impression on the king that, on returning to the earth, ययाति, by his virtuous administration rendered all his subjects exempt from passion and decay. यम complained that men no longer died" (न+असौ+वयः v. 1). This shows that the variant नासौ वयः is to be preferred. "There was no death among relatives." It is also possible that we have to understand न+असौवयः in conformity with the other epithets (न अदाता, न अमृतः, न अकृतिकः, and न हितः). सौवय may be formed from स्वपात+न by Pan. IV. 2. 59 तदधीति चदेद. [Vide Kashika thereon (निमित्तानि वेद इति नैमित्तिकः)] 'one who knows the worship of the manes' Further that न असौवयः is intended by the poet is demonstrated by the next stanza, which describes the religious acts styled as पुण्य (सातादिर्कर्म).

while, the present stanza describes इष्टन (कठुकर्मन्). क्तिवा here means 'construction,' not 'religious rite' as in I.42. उपलभ्य having learnt.

13. महिषी—The word occurs again in IV. 75. It means an 'immoral woman.'

(N.) B. There is some difficulty in the present reading पत्नी पतिर्वा महिषी पति वा परस्परं न व्यभिचेरतुश्च, 'which' is very illogical. We should have had पत्नी पतिर्वा, महिषी पतिर्वा, परस्परं न व्यभिचेरतुश्च. 'This emendation would harmonise with the use of वा, with the use of परस्परम् (देवान् भावयंतो नैन ते देवा भावयंतु वाः । परस्परं भावयंतः—गीता III. 11; also 'X' 9 ibid) and with व्यभिचेरतुः which is dual. 'Otherwise वा and व्यभिचेरतुः are mutually conflicting. Accepting the emendation, we can construe पत्नी पतिः न परस्परं व्यभिचेरतुः वा, महिषी पतिः परस्परं न व्यभिचेरतुः वा । The च after व्यभिचेरतुः connects the clause in the first half of the verse with that in the latter half. Not accepting the emendation, we have to charge this as a breach of grammar against अश्वपोष as we have done in I 28, I. 47, &c.

14. कामार्धम्=कामाय इदम् कामार्धम् यथा स्वात्तया. Similarly यनाधम्.

15. स्तेयादिभिः नष्टम् Impersonal construction. "Thefts and such other evils perished" स्वर्गं his own 'realm' or 'territory.' The emendation पुराऽनरश्यस्य यथैव रात्रे suggested in translation seems to be satisfactory because it removes the loosely connected clauses and welds them into one; thus:—यथैव अनरश्यस्य रात्रे पुरा क्षेत्रं शुभिः च बभूव (यथैव) तस्य रात्रे क्षेत्रं शुभिः च बभूव. अनरश्यः an old ancestor of Ikma, killed by रात्रे. He cursed रात्रे to meet death at the hands of his descendant.

16. वज्रः this वज्र, the son of आदित्य (the sun) is usually known as वैराज्यवज्र, and is the progenitor of the solar race of kings.

17! The नामकरण is to be done on a auspicious लक्ष्मी on the 10th, 11th, 12th, 100th day or the anniversary of birth. बुद्ध's was delayed.

21. For the 2d पाद see the beautiful exposition of the commentary. अस्मै Dative of convenience. सुहृदालयेभ्यः Abl. by Apte's Guide 72. आचकिरे from कृ 8 P. A. with आ to make towards, i. e. bring towards from the houses of friends (सुहृदालयेभ्यः).” Here आचकिरे is used in the active sense. This same verb is to be supplied in the next stanza but in passive sense.

24. Consult the brilliant critical observation of the commentary with respect to कौमार, मध्य and वास. विद्याः विद्याs or lores are the four वेदs with their six अंगs; four उपनिषद्-पुराण, न्याय, मीमांसा, and धर्मशास्त्र, and four उपवेदs-आयुर्वेद, पशुवेद, गाव्यवेद (or नाट्यशास्त्र), and अर्थशास्त्र.

25 भवत्प्रसन्नयुक्तस्य—here भवत् may mean ‘present.’ व. 1. वृद्धिः ‘prosperity’ is better and seems to be the original text. This is conclusively demonstrated by II. 33, which sheds light on the meaning intended here. Vide also I. 95; II. 47, 56, and IV. 22. The meaning is that the king did not want that his son should repair to the forest leaving himself and the kingdom and without an issue in quest of the supreme goal. The only remedy he could think of was to create in his son attachment to the pleasures of this world. Not that he was an enemy to धर्म (or spirituality) but feared lest his line should become extinct (I. 85). He wished his son to repair to forest in old age after a long reign (I. 54). As for himself, he wanted to extricate himself from worldly concerns and direct his mind to spirituality for the very glory of the Shakyas (II. 33). Vide also V. 30—33. वृद्धिः therefore means ‘propagation, prosperity and glory’.

26. अस्मै for Dat. see note on the same (II. 21). Consult our note inserted in Translation. Mark the poet's skill in employing आजुहाव which can be perfect of आ-हे 1 P to call, or आ-हु 3 P. 'to offer worship or sacrifice to.' The ordinary sense is 'the king summoned, in the interest of his son, यशोधरा who was श्री of similar appellation, [because श्री is said to mean कीर्ति (or fame) also in परिणिकेत] from the family of stable character.' The other sense shily hinted is " the king offered sacrifices to ' Shree,' goddess of fortune, whose name is similar to यशोधरा's. "

N. B. Buddha was married in his 19th year to यशोधरा, the daughter of a Koliyan chief. In Buddhist's catechism of H. S. Olcott we find " सर्वार्थसिद्ध was married in his 16th year to यशोधरा daughter of king सुशुद्ध " In राहुकल्पद्रुम we find that गोपा was the name of बुद्ध's wife and she was daughter of रुद्धपाणि. Similar difficulty we find about the birth of राहुन. In Encyc. Brit. under बुद्ध it is said on the authority of old works that राहुन was born when बुद्ध had made his acquaintance with misery in his 29th. In our poem राहुन is born earlier (II. 47).

27. The simile is here used for no particular reason perhaps than that of अनुवाच or Alliteration. सनक, सनेहन, सनाहन and सनत्कुमार are the four mind-born sons of ब्रह्मदेव. All of them remained bachelors. An उपपुराण ' सनत्कुमारचरितम् ' is ascribed to सनत्कुमार. He figures in the उपोऽन्यसन् of महाभारत (अथ्याय 41-16) and holds a dialogue with जनार्दन. In छान्दोग्योपनिषद् he instructs नारद about the soul, and is called रचंद्.

28. कथं वा ' How indeed = कथं वा. तस्मै may be dative but most likely it is analogous to Vedic use of dative for genitive. Compare आद्यान्ते तस्मै II. 40 in our poem standing for आद्यान्तः तस्मै.

29 शरतोपदवाग्नेषु रंजितेषु हर्म्येषु in the white-washed mansions palewhite like the autumnal cloud. In टीका on st 28 it is pointed out that हर्म्य is only 'a rich man's house' not 'a palace'. May this indicate that this is a reminiscence of the view of older works which style सुसोदन as a mere शाक्य ? उदार beautiful, charming विमनं 'a celestial car'. Here perhaps the simile is suggested from the fact that 'seven storied palaces' were called विमानाः Vide stanzas II. 32, III. 20, and V. 43 where there is 'a pun' intended. See टीका on II 32, and III 20 quoting ईम and मेदिनी

30 कैलास the mount Kailasa is the residence of Kubera and अलका is the city of कुबेर on that, which is referred to in l. 95 (धनदपुरम्) Here God शिव resides being friend of कुबेर वर adj. excellent अप्सरस् f. is always used in the plural

31. भ्रूवाऽम्बितैः see translation अन्वित (1) 'bent' or 'oblique,' (2) adorned, graced अर्धनिरीक्षितैः 'sidelooks,'

32. कामाभयपंडिताभिः 'Pandits supported by Cupid.'

33. तस्यैव विवृद्धिहेतोः for his prosperity or good luck. Stanzas 27-32 describe the life of pleasure led by बुद्ध and at 34-44 describe the religious life of abstinence from pleasure All this was meant for शाक्यकुलस्य वृद्धिः. For this contrast compare Raghu VIII. 16-23 where रघु leads a life of renunciation and restrains and conquers his senses, while his son अज leads not a life of pleasure but an energetic life of a conqueror. संविमन् 1 P. A. admit (one) to a share, share in common For the idea in सविभभाज साधून् compare खु IX 30. सदुपकारफलं त्रियम् and आश्रमे सर्वभोग्ये Sak II 14

34 Compare with this stanza V. 15 जननी=(1) कामजननी perhaps According to हरिवंश, रुक्मी in the mother of Cupid. Generally रुक्मिणी is called कामजननी, even then, we can say that रुक्मिणी is the incarnation of रुक्मी, (2)

लोकजननी=लक्ष्मी 'the mother of the world.' विजिग्ये this is the correct form for the incorrect विजिगाय of I. 28.

36. आगिरसाधिदेवम् (1) god fire; (2) बृहस्पति's god (मरुता). The sense of the commentary of आगिरसाधिदेवम् is excellent because (1) it removes repetition and (2) is in harmony with ख्यु I. 35, and मल्लीनाय thereon.

37. शान्तिमुखं च हार्दम् there is some difficulty, which can be only satisfactorily met with by taking हार्द adj. = 'being in the heart.' Then शान्तिमुखं is शान्त्या सुखम् by Pan. II. I. 30 तृतीया तत्कृतार्थेन गुणवचनेन, as in धान्यार्थ or शकुलार्थ. For the other explanation see टीका, accepted in translation.

38. Read the copious explanation of the टीका with the citation of मनु IV. 138. शान्त्य agreeable, or conciliatory words.

39. व्यवहारः (1) justice, judicial procedure; (2) lawsuit, litigation, (3) 'worldly transaction.'

40. आशावते तर्पम् the dative seems to be used in the sense of the genitive. इत्तरश्चयः the hatchet of character; उद्वृत्त (1) ill-behaved, gone astray; (2) swollen, overflowing. द्विदर्थः=द्विरावृत्तदर्थपदः शब्दः=तुच्छशब्दगम्यः अर्थः cf. द्विरैकः=रेकद्वययुक्तः प्रमरशब्दः.

41. Read carefully the very learned commentary on this stanza, which leaves nothing desired, and exhausts all manner of alternative senses. एतं विजिग्ये Here नी with नि is used in the Ātm., because the object is एतं (=मनः) which is कर्तृस्थ but is different from the limbs of the body (Pan. कर्तृस्थे चाकारि कर्मणि I. 3. 37).

42. प्रतिपद् 4 A. 'to know.' शान्त्वेन कलेन चक्षुष्य=शान्त्वेन चक्षुष्यान् चकार 'accorded retribution to them in a gentle manner,' see commentary. कलं retribution, recompense (good or bad). त्यागः we have taken in the translation to mean कलसंप्रत्यागः (=release) which would ordinarily be अप्रापदृष्ट but here it was not. The sense of the टीका is, however, better.

43 रजासि=रज कार्याणि रागलोभादीनि passion, avarice &c which are the results of the रजोगुण

N B In the verse 43 we prefer Prof Cowell's reading आर्षाण्यचारित् परममत्तानि 'observed the supreme vows of the sages' बलि m a tax आह 1 P to obtain, to receive अभिष्या f coveting another's property (from अभिघ्नै 1 P. to covet) हृदयेन Instrumental, because हृदय is a करण ('instrument of knowledge or action', an 'organ') and through that he can entertain anger (or grief) But मन्यु दह् is a strange idiom We should have expected मन्यु दाह्य् 'make the anger (or grief) burn' But perhaps दह् 1 P here means 'to kindle'

46 राहु the demon, son of विप्रभित्ति and सिंहिका, who devours the sun and moon at the eclipse. Although राहु सप्तन should mean the sun or the moon, still we have to take here 'the moon' as the face is usually compared to 'the moon'

48 This is a difficult verse to interpret We have interpreted differently in the translation from the commentary in the following manner—मे वीक्षस्य (objective genitive) समैव पुनगत स्नेह कथम् (केन प्रकारेण) स्यात् (वर्तमान भवेत्) इति (इति चित्तवित्त्वा) जातहर्षं च पुनश्चिय त त विधि मालम्बे। In this interpretation, इति is connected with the predicate According to टीका, इति is connected with जात हर्ष The sense of the टीका is good स्वर्णमिवारुह्यन् is also taken in translation in connection with जातहर्षं : e in a figurative sense In the टीका it is taken in a literal sense त त विधिमालम्बव resorted to those several ceremonies

49 प्राथमकल्पिका (1) beginners in study, (2) the first in rank or importance (3) belonging to primeval age The third sense, is accepted in translation according to टीका These प्राथमकल्पिक राजर्षयः are नाहुष ययाति (II 11), अनरण्य (II 15), and मनु (II 16) शुक्रानि अमुक्ता अपि (v 1)

शुक्लं silver, silver coin. In V. 60 शुक्लं = 'the white of the eye.' With our reading, शुक्लम्, n, a toll, a tax, customs, duty (particularly levied at the ferries, passes, roads &c.).

51. We have followed टीका in translation. But स्वायंभुवम् आर्चिकम् means perhaps 'the Rig verses relating to स्वयंभू or the Creator, viz. Rigveda X. 121 hymn, consisting of 10 Rigs. Compare the title आर्चिकं (i. e. a collection of Rig verses) applied to the two books of सामवेद which is mostly constituted by Rigvedic hymns and verses. Further also अर्चयित्वा may be the gerund from the causal of ऋच् or अर्च् 'to sing' (1. P.). Hence स्वायंभुवमार्चिकमर्चयित्वा = Having got the hymn to स्वयंभू chanted. स्थिति f. continuance of life; perservation. For the third पाद see टीका. कः name of प्रजापति supposed to be addressed as such in the fourth foot of each stanza of Rigveda X. 121.

52. नियमः (1) vow, observance; (2) religious austerity, penance. In योगशास्त्र, the नियमः are (1) शौच (2) संतोष, (3) तपस्, (4) स्वाध्याय, and (5) ईश्वरप्रणिधान.

53. शब्दः title of honour. पुण्यः शब्दो मुनिरिति (Sak. II. 14). ईश्वर इत्यनन्यविषयः शब्दः (विक्रमोर्वशीय I. 1).

54. विविधं चकार made manifold, multiplied. कथम्. Mark its use in II. 48. नाप् 1 P. (sometimes 'Atm.') ask, beg, solicit for anything. श्रुतिः सिद्धम्-श्रुतिप्रमाणेन सिद्धम्.

55. 'There is विरोधाभास (apparent contradiction) in this verse. The idea in the latter half is that the king kept his son away from seeking Law and Spirituality and let him loose among pleasures, wishing to lead a life of renunciation himself, (ममनु श्रियधर्मं धर्मकाण्डस्त्वयि सक्षीयामहगृह्य सक्ष्यमृते । V. 32) and he could not do this without entrusting the kingdom to his son.

56. बोधिसत्त्वाः (बोधिमयं सत्त्वं येषां ते) 'whose essence is enlightenment' i. e. one destined to become a बुद्ध. अतः

उपचितकर्मा with Karmas accumulated from thence (अतः i.e. from the former बोधिसत्त्वसः) स्वमूलेऽपि हेतौ although the motive (सौ for renunciation) had taken a deep root (viz. on the birth of his son) बोधि m knowledge, enlightenment of a बुद्ध Here, however, बोधि means 'the preliminary spiritual awakening' perhaps, described in V. 8-16, esp. note बुद्धि (V. 16) after which he starts for the final enlightenment called अनृत (V. 68) & धर्म (V. 21)

N.B. The meaning of this stanza is obscure. The difficulty is due to अतः and बोधि in their connection with इतिमुपस्थिते. The ordinary sense, 'Hence, with accumulated karmas, although the motive had struck deep root, he enjoyed pleasure till he acquired enlightenment', is not very clear. The difficulty is lessened by connecting अतः 'therefore' with स्वमूलेऽपि हेतौ, or making अतः = एतेभ्यः बोधिसत्त्वैभ्यः (उपचितकर्मा च) & taking बोधि = 'spiritual awakening'. The idea seems to be - Former बोधिसत्त्वः renounced the world on the birth of a child for the purifying of their heart and accumulation of merit. But बुद्ध's was already purified (प्राप्तयुद्धबुद्धि III 34) and he had inherited the merit of extensive ages (विस्तारं कल्याणितपुण्यकर्मा III 34) hence he could afford to enjoy worldly pleasure (रतिः), even after the birth of a son, till the time his spirit was aroused into activity (Canto III 34 ff, and Canto V 8-16)

CANTO III

1 चाद्रल a green meadow पुच्छोक्तिः a male cuckoo
पशकर (1) = pond, (2) cluster of lotuses

2 प्रयाणाद् dative for infinitive बुद्धिं चकार 'thought of,' 'intended' नाग m (1) elephant, (2) serpent

3. नि-शम् 4 P, 10 U. to hear; cf. कुमार V. 3; रघु II. 41. भावः here='intention.'

4. पृथग्जनः (पृथक् सज्जनेभ्यः विभिन्नः जनः) = पामरजनः or नीचजनः vulgar, unenlightened people, the mob; the masses.

5. प्रत्यंगे a minor limb. आतुर (ईषदर्थे आ+अत् 1 P. to go + अरच्) distressed. कृष्ण wretched, helpless.

7. शिरसि उपाधाय see टीका.

8. जंघनदं gold. माण्डं trappings or harness of a horse. निभृत meek, gentle. मल्लोनाथ however gives अनिभृत=चपल, i. e. निभृत=निबल. अह्नीष not weak, bold.

9. अनुयात्रे-त्रा f. retinue.

10. The idea is that the eye goes to the object. v. l. अभिवीक्ष्यमाणः is not good as it repeats the poetic idea of the first half in a prosaic way.

11. सौमुख्यतः=सौमुख्यत्वेन or त्वात् 'owing to his having a gracious face.'

12. कुलं a house. कुम्भ humpbacked, crooked कैरातक. m (1) able-bodied men, (2) dwarfs. The last line shows that the banner of Indra (see I. 64). is just raised or was standing up.

14. For the third पाद consult टीका. कौचाग्रिणः the thread of the waist band, ग्रिणः 'thread' 'or string.' विभिताः=संजातः विज्जः आसीताः. परीयुः might mean 'going round' on the circular staircase.

N. B. Stanzas 13-21 may be compared to Raghu VII, 5-13, and Kumara VII. 56-68. Prof. Cowell thinks that stanza 11 of Kalidasa is directly suggested by 19 & 21 of Buddhacharita. However, we have to suppose just the opposite, as st. 23 of Ashvaghosha seems rather alluding at Kumara VII. 65. या दास्यमप्यस्य लभेत &c. A man of genius is as a rule the greatest plagiarist. He cannot always claim his materials to be original. His only claim lies in the combination of ideas into a new harmonious and lifelike whole, which will live for

ever Ashvaghosha has made good that claim Only his execution is not of the highest order, as that of the greatest poet Kalidasa

15 विभ्रामयत for the optional वृद्धि in the causal of भ्रम् vide टीका. वि-भ्रम् causal, to confound, to confuse, अन्योन्यवेगात्तमाक्षिपत् censuring (each other) for each other's hurry क्षिप् 6 P with सम् and आ can mean 'censure,' 'criticise,' rebuke' as we find from मेदिनी cited in the टीका The poet must have been laughing in his sleeves, when he used this expression

16 जगृहु prevented, arrested ओगीरथ see टीका रथ a car, a limb, member, body, delight, pleasure

17 अग्रगत्मानि a little bold, of तत्सादृश्यमभावश्च तदन्यत् तद्वत्पता । अप्राकृत्य विरोधश्च ननर्था यद् प्रकाशिता ॥

18-21 We have here in st 18-21 the same idea repeated inartistically, which shows our poet's inferiority to Kalidasa In st 14 our poet has briefly expressed the idea which has been beautifully spun out in Raghu 7 10, and our poet has clumsily repeated himself in st 18-21 (see esp at 19 & 21), which is so beautifully said in one verse by Kalidasa viz Raghu VII 11 Had Kalidasa wanted to repeat the idea, he would have artistically done so by similes of various kinds of lotuses as can be inferred from Raghu XIII 54 7

19 वातायन (वातस्य अयन passage) = वातायनम् गणार्धित 'placed on the cheeks'

23 The fourth पाद is perhaps = fling at कुमार VII 65 वा दास्यमप्यस्य लभेत

24, split हि and ता as shown in the translation गौरव respect पुष्पकेतु see टीका But देमनद्र in his अभिधानचिंता मणि, देवकाद्र gives पुष्पकेतन for Cupid (at 228) Hence पुष्प केतु = Cupid, is all right

25. शुवि is not 'white' perhaps, but 'bright' तत्पूर्वम् see टीका. शुद्धाधिवासाः see the commentary. प्रयातुम् there is a difficulty here of construing this Infinitive. त्राम् cannot be connected with प्रयातुम्, unless we suppose the text to be corrupt for प्रयातं.

27. संसाहकः 'restrainer of the horses,' the charioteer.

28. विक्रिया change or modification as opposed to प्रकृति cause or causal state. These are terms of सांख्य philosophy, derived from कृ 8 P. A. with वि and प्र respectively. यदृच्छा accident, spontaneity.

29. रथप्रणेता 'the leader of the chariot, the charioteer.'

30. In this verse व्यसनं, निषनं, and नाशः are used by Metonymy for व्यसनहेतुः निषनहेतुः, and नाशहेतुः respectively, which come under the Sanskrit figure हेतु (see टीका). योनिः source.

31. पुत्रा वपुष्मान् see टीका for the explanation and the quotation from कुमार I. 31.

32. बलितः (1) shaken; (2) agitated. दोष. (1) harm; (2) detrimental effect; (3) disorder of the three humours of the body (कफ, पित्त, and वात). अस्मै अभ्युवाच Here the Dative is a bit strange; accusative is common.

33. वयःप्रकर्षाद्वागी which will occur after (the interval of) a length of age. प्रकर्षः here=intensity, high degree. जराभिच्छति लोकः people wish to live long enough and to attain old age. आयुष्मत् this is the term of address by the charioteer to his master (आयुष्मन्निति वाच्यस्तु रथी सूत्रेन सर्वदा Bharata cited by राघवमट्ट).

34. आशयः 'inborn instincts or tendencies'.

35. जनता populace.

36. प्रत्यक्षतः=प्रत्यक्षप्रमाणेन. Here तम् is used in the sense of Instr. It is also used for Abl. and Loc,

37. एवं गते 'Such being the case,' 'under these circumstances.' Loc. Abs गृहान्-for गृह *m. plural*, see टीका.

38. आइया Instr. हेतौ (II. 3. 23) Apte's guide 54. नियंतु *m* charioteer, driver. Raghu I. 17; माघ XII. 24. For the other words used in our poem see notes on III. 27 and III. 29. चिन्तावश=चिन्ताविषय cf I. 85. वश adj. 'subject to' usually in comp. as शोकरवश, मृत्युवश &c.

41. अमा Voc. sing. In voc. sing. अमा, अमा and अंमा (see टीका) (all meaning 'mother') shorten their vowels कृणाम् piteously. परं समाश्रित्य Here स्थितः has to be supplied.

42. सारथि *m* (समानः रथः अस्य) (1) chariot-companion. When uncompounded सारथि means in Rigveda (1) waggon-driver, and figuratively, (2) guide, controller. पादुप्रकोपप्रभवः see टीका. व. l. चक्र is not to be preferred (see टीका). स्वतंत्र independent स्वं तंत्रं (control) यस्य सः.

43. ऊचिवान् see टीका.

44. Fourth पाद, see टीका.

45. धृतार्थः strange expression for अद्वयतायः. For the fourth पाद, see टीका for this beautiful idea कृणाम्यमानः—see टीका and translation.

46. रोगव्यसनं Hero व्यसनं=a calamity. In III. 20 it is used for 'destruction' or 'destroyer.' विश्रान्तः (1) confidence, trust, (2) rest, relaxation.

48. प्रश्यानं deep thought or reflection. पुर्यागमम् the text is probably corrupt, as the ordinary sense does not seem to be intended. We have not heard of the king's going out before. Perhaps आगमम्=getting at (something), hence 'inquiry', and then पुर्यागमं 'inquiry in the city.' Perhaps पर्यागमं is the original reading; (compare पर्यालोचनम् circumspection,) and गम् with परि is used in the sense of 'learning.'

49. निमित्तं 'cause,' 'motive,' रसान्तरम्-अन्यः रसः (सुषुप् समाच.) variety in taste. इति 'because,' 'since.'

53. व्यत्यास्य see टीका.
55. च. l. अपश्यते would mean अये व्यसने रोदिति न तद्यति-
काराय पटते इति (see Translation).
56. शुद्धात्मभिः Here आत्मन् *m*=mind or sense-organs as
in यतात्मा.
57. गुणैर्वियुक्तः Instrumental. विषंगः unconscious.
58. धर्मः essential quality, peculiarity.
59. अंतर्कर्म see टीका. नियतः (pa. p. of यम् 1 P. with
नि) invariably fixed or determined.
60. निर्हादवत् sonorous. निर्हादः sound in general.
61. निष्ठा end.
62. देशकालः=निर्देश-(उपदेश)-कालः (?). But see टीका for
other sense. आर्तिः f. 'distress, affliction;'
63. खंड *m, n* collection. For विशेषयुक्तं and वनं निर्ययौ
see टीका.
64. शिव uninfested, कुसुमितम् see टीका. for the तादित
formation. ददर्श तद्गनमिव नन्दनं वनम्. See टीका. Perhaps the
fault may be removed by taking नंदनं (proper name)
वनम् ॥ तद् नंदनं (gladdening) वनं ददर्श. The correct read-
ing of the वार्तिक quoted is इवेन समासो विभक्त्यलोपश्च with सह and
नित्य deleted; vide बाणेश्वर on काव्यप्रकाश X also, who corrects
accordingly.
65. कलिल full of.

CANTO. IV.

1. प्रत्युत्तरागमुः from प्रति-उद्-गम् 1 P. to go to receive.
2. तर्पे समुदाचारं चकिये dative of interst. समुदाचारः
presenting offering, good or correct behaviour.
3. विरच blooming, expanding, लेचनैः विचलः looking
eagerly. see quotation from Raghu II in the टीका.

4. कामो दिप्रद्वान् because Cupid was burnt by God Shiva, and hence is called अनंगः 'bodiless.' उद्युतं an auspicious mark on the body. They are 42.

5. धैर्य agreeable nature; साक्षात् ind. in person or bodily form.

6. वज्रंमिरे from वृज् 1 A. (1) to yawn; (2) to attempt.

7. दृष्टिमात्रं=दृष्टिरेव.

8. विह्वल distressed or afflicted by. Mark the irony of situation, which has made पुरोहित act as a विद (boon-companion).

9. For कला see Tika सुदृढतां गताः—वारसुख्याः संजाताः

10. उत्तरान् कुम्भ् a region lying far to the north, higher than हिमवतश्च also See जंबुद्वीप in Dowson's Hindoo Mythology and वास्तुशिल्पदुग्ध and see टीका here. प्रागेव much more so.

11. कलितान् influenced by.

12. हावः Vide समर नृत्यदंगः—स्त्रीणां विलासविश्वोक्तविभ्रमा कलितं तथा । हेला कालेल्लमी हावाः क्रियाः शृंगारमावजाः Any feminine coquettish gesture calculated to excite amorous sensations; dalliance of love; blandishments. संतापः impassioning, see टीका. संतापे वृज् locative in the sense of dative or rather infinitive, here संवद् (सं-वद् 4 A. to turn out well, to succeed) = 'perfection,' 'excellence.'

13. गौवर m. गावः वंति अस्मिन् (1) range of cattle, (2) object of sense, (3) range, scope, in general.

14. निकुंचित see टीका, but it may mean 'bent downwards,' (from कुञ्च् 1 P. to bend). सद्य see Tika.

15. महानिह Here इव= 'a little' 'rather.'

16-17. We have taken these two verses as referring to the same persons and the same incident in the Translation. The reason is that the 2d stanza seems to give the proper names only. कश्चिन्दरी—Who is this beauty of Benares? We have in vol 49 (i) p. 190

of S. B. E. one कश्चि, a harlot of कशी, mentioned, who went to heaven after she had worshipped him and attached her sons to the service of the glorious one. If she be the woman intended here, then जंघा would not be a proper name but would mean 'a leg.' Then चरण may be not *mas.* meaning 'foot' but may be *neuter* meaning 'performing' (scil. 'religious austerities' तपश्चरण, तपश्चरणहेतोः सूरैः दुराचर्यः). Prof Cowell makes चारमुह्य, as the name of the courtesan, but it does not appear in Chinese Buddhacharita, and further it appears to be the same as चारमुह्य 'an eminent courtesan' (as in III. 52). Prof. Cowell takes stanza 16 and st 17 as separate but they seem to point to the same incident. गंधार-गौतमः Gautama of Gandhara. गंधार formerly included the modern districts of Peshawar and Rawalpindi on the extreme north-west of the Panjab. It is the territory noted for the abundant sculptures (going under the name of the Gandhara school), which give expression to the Mahayana form of Buddhism. The Gandhara school which is merely a branch of the cosmopolitan Graeco-Roman art, dating in its best examples from the time of Kanishka and his proximate successors, reached its zenith in the 2nd century A. D.

—V. A. Smith's Early History p. 248.

मिषीपुःतदयाम् व्यसूत्-see टीका. निरहरत्-निरह 1 P. to curry (the dead.).

18. गौतम दीर्घतम(प)त् For his story and his connection with उत्सिञ्ज, (a female servant of the queen of कलिग hence called वर्णस्थानावरा योषित्) from whom this sage got an son the sage कश्चित्, see महाभारत आदिपर्वत् ch. 104, and our note on कश्चित्, I. 29. दीर्घतम(प)त् was the son of उत्स्य and ममता (IV. 74), while बृहस्पति begot an unnatural son मरुदाज on ममता (IV. 74).

19 कृष्णयूग see रामायण बालकांड Canto X and the summary given in टीका

20 विश्वामित्र His amours with मेनका is given in महाभारत आदिपर्व and briefly related in शाकुंतल Act I are well known, from whom he got शकुन्तला रमा was also sent but she was turned by him into a stone to remain so for 1000 years. But his amour with घृताची is not known विगाढाडवि महत्तप p p used actively v l विगाध seems to be an error of the scribe घृताचा (घृत+अच् l P to go), in Rigveda means 'a ladle filled with ghee' (cf Rig I 167 3) In the postvedic period the word is used for one of the principal अप्सरस् of heaven of इन्द्र (cf मैत्रय II 109) They are घृताचा मेनका रमा उर्वशा च तिलासमा । सुकशी मधुरोपाया कथ्यतेऽप्सरसो बुरे ॥ Her amour with विश्वामित्र is not known, but her amour with रौद्राश्व or कुशनाम, a descendant of बृह (to whose family according to हारवश, विश्वामित्र also belonged) is related in हरिवंश where it is said that from कुशनाम she had ten sons and ten daughters अप्सरसा for the singular see टीका

21 विक्रया (विकृ 8 U to affect) agitation, excitement of passion For the latter half see टीका explaining the point of epithets

22 विश्रवम् and (from विश्रम् 1 A to confide) confidently, इयं नृपस्य वशार्थं इतः (अस्माकुमारतः) &c

23 याश्च कश्चित् any women whatever, insignificant भाव heart, affection भाव प्रह to win affection

24 समारुद्धु आत्मानम् see टीका & translation also

25 मौर्वी Here मूर्त्तयः are perhaps सात्विक भावः which are external indications of internal emotion They are तम स्वदऽथ रमाय स्वरभगऽथ वयसु । वैकर्ण्येभ्यु प्रलय इत्यष्टौ सात्विका स्मृता न भानभाता—मातृया comparison मदमदमुदित प्रययौ च न तम त इव शतमयूख । किरत IX 26 आक्षेपका=आकर्षिका मत pa. p='gait' used as a noun कलित amorous gesture or

gracefulness of gait (शृंगारभावजक्रियाविशेषः अमरनाट्यवर्ग ३१) and सकुमारतरयायानां विन्यासो ललितं भवेत् (साहित्यदर्पण III. 105).

26. विनियोगेन, मदेन, and मदनेन are in-tr. by Apte's Guide 54, while मादेवात् abl. by 73 in the sense of हेतु or motive. अविक्षे-श्रं-भः-मम् diffidence. मदः (1) intoxication due to wine, compare IV. 33, (2) 'sexual excitement' as in IV. 52; (3) excessive arrogance. (V. 12). cf. प्रमदा (प्रकृष्टः मदः यस्याः) young woman (who is impassioned).

27. व्यचरत् see टीका (from वि-चर I P 'roam over'). For intransitive use compare वने विचरामि V. 19. वासिता (1) a woman, (2) she-elephant, also written वासिता; हिमवतटम् (v.l. वनम्). The Himalayas are famous for elephants; vide the श्रुति 'सोमस्य राक्षः कुरंगः, इन्द्रोः शृंगी, समुद्रस्य शिष्टुमारः, हिमवतो इक्षी' cited by मङ्गनाथ on कुमारसंभव 1. 17.

28. जगवाल-glowed, became ardent; आक्रीडः m a pleasure-garden. वैभ्राजं name of a celestial garden, cf. माक्रीड्य LV. 2.

पूर्वे वैभ्राजं नाम दक्षिणे नन्दनं वनम् ।

वैभ्राजं पश्चिमे दक्षिणे सावित्रं चोत्तराचले ॥

In Rigveda X. 170 hymn, the sun (सूर्य) is constantly invoked as विभ्राज् and वैभ्राज may mean 'belonging to the sun.' विवस्वान्परोदुनः The allusion here made is hard to find. In Rig. X. 123, stanzas 1, 2, and 5, a Gandharva वेन is mentioned. In the last Rig named, an Apsaras is said to wait on her lover, the Gandharva वेन, in the sublimest heaven. Mr. Griffith and Prof. Geldner in his Rig. Dictionary identify वेन Gandharva with the sun. Mr. H. W. Wallis in his 'Cosmology of the Rigveda' says that the Apsaras symbolises the waters of the heaven. Whatever that be, if वेन (the longing god) be admitted to be the sun, then Rig. X. 123. 5. would explain our allusion, remembering

that अम्बरस् is generally considered to represent a host and वैभ्रात्र may mean belonging to the sun 1 ■ 'the pleasure-ground of the sun' the परमे व्योमन् of Rig X 123 5 meaning as it does the highest heavenly region, viz the path of the sun अम्बरस् fem generally found in the plural, but sometimes singular, (cf IV 20) The निष्क derives the word from अम्बरस् in form (Vedic word) also from अ-म्बर, but the third derivation अद्भ्यः सतीति is generally accepted to be correct

29 अवर्जिता fem pa p from आ-वृज् 10 U to bend, to incline नाम् and 'under pretext of', cf दशकुमार II 6 कार्तातिदो नाम भूया सपट friction, union, conjunction वस्तु 'beautiful' 'charming'

30 अवृज स्तलिणम् false stumbling, अवला सखजे बलात् Mark the apparent contradiction (विरोधाभास) between अवला and बलात् बलात्=बलमाश्रित्य forcibly

31. आसव जने मुखेन विनिश्रवास कणे whispered into his ear.

32. अनुलेपन unguent इह मुक्तिं कुरुष्व See Tika Prof Cowell seems to read भक्तिम्, since he translates, 'Perform thy rites of adoration here' If भक्ति be the true reading then भक्ति implies 'decoration' something like चदनकल्पिता कालागुन्दतपना भक्ति (cf Raghu XIII 50) 'sandal (white) decorations with the ornamental leaves in black sandal' This is perhaps the true original and the true rendering and it brings out the force of अर्दानुलेपना, viz she had just applied fresh cool unguent to allay the heat of love, and wanted her lover to paint the ornamental leaves &c

34 अगुक् an under garment

35 अभिद्यता beauty स्फुट P throb—causal स्फोरयति-ते

स्फोरयति-ते 'to make shine' &c.

36 पञ्चासीत् वितस्वयी-for वितस्वया see राघ on III 43

37. उलितं गीतम् song in the उलितराग; it is thus defined—प्रफुल्लसुप्तच्छदमान्यधारी युवाऽतिगौरोऽलमलोकनार्थः ॥ विनिःसरन् वास्य-
हाप्रभाते विलासिवेशो उलितः प्रदिष्ट. ॥ and is to be sung in the
morning (संगीतदामोदर). वंचितः (pp. p. of वञ्च् 10 A. to
beguile, decoive. cf. अंचवणे in Marathi) 'deprived of'
(scil. pleasures of life).

38. For विकर्षिन् see टीका. कामुक्कं a bow. कर्मणे प्र-
वृत्ति इति कामुक्कम्, प्रावृत्त्य [from वृ 5U. with प्र and आ to cover]
or वृत् 1 A. with आ to turn round] (1) 'having covered
literally as taken in the commentary, or figuratively as
done by Prof. Cowell; (2) 'having turned round' (परि-
भ्रम्य) which we have accepted in the translation. For
the justification of this sense compare the use of आवृत्त
'turned round' in मालतीमाधव I. 29, which is probably
the sense of प्रावृत्त्य here. It may be remarked that प्रावृत्त्य
is very likely a copyist's mistake for आवृत्त्य (the आ of
Hindi characters seems like प्रा). कृ with अनु 'to imitate'
governs Gen. or Acc. चेष्टितं 'movement,' 'gesture';
धीरलीलया 'in her graceful movement.' Here धीर may
mean 'bold' or agreeable.

39. अवग्रहास (from हृ 1 P with अव 'to mock,' 'to
laugh triumphantly at') 'which stood triumphing over
the city of Indra'. This seems to be the sense intended
here; 'she laughed triumphantly at him, (saying)' &c.
In dramaturgy अवग्रहसिन् is the characteristic of middle
characters (गादिसदृश III. 217) and is attended by the
movement of the shoulders and head (ibid III. 219).
It is the same as उग्रहसिन् of भरतनाट्यशास्त्र VI. 57 (उत्फुटवासिकं
यन् उग्रहसिन्निरीक्षितम्। निरुन्धितासकसिरस्योर्ग्रहसितं भवेत्). Accord-
ing to this technical sense of अवग्रहसिन् the epithets in the
first half become significant. समान्त्रोऽनु भवानिति Here
रति=रति उग्रहा. For समान्त्रोऽनु see the sense suggested in
Translation, which rather follows Prof. Cowell. The टीका
takes समान्त्रोऽनु as one word and that in the reflexive sense

40. आक्षेप is rendered by 'rebuke' according to Tika and Prof Cowell but its other sense 'implication,' 'suggestion' seems to be more appropriate esp when we refer to IV 37, and have regard for मधुर which is compounded with it here. For the sense of आक्षेप see the passages III 15 IV 3 IV 6 &c मधुर adj sweet, charming (मधु-माधुर्यं राति-र-क, मधु-अस्त्रयं रो वा) जगद्भु restrained curb'd of III 16 वचनाकुस 'goadlike expression' (which serves as a restrainer)

41 प्रतिपान धिनी 'wishing to argue' (Prof Cowell) Perhaps this results from the sense 'opposition' (=प्रतिपान) see also टाका Perhaps (1) योग = रस्यनुयोग 'question,' 'inquiry,' and प्रतियोग = 'answer' (2) Perhaps the ordinary sense of योग = 'union' is very pertinent पान would mean वृत्ति or समास compaction and प्रतियोग is just the opposite वाक्य or विसर्ग i.e. dissolution (compare प्रतिसर्ग, प्रतिप्रसव प्रतिसंचर = dissolution' or 'destruction') प्रतियोगा धिनी may therefore mean 'desirous of getting the compound चूरमकरा dissolved (into its constituent parts) See टीका for this verse मदविह्वला mad with passionate love or 'sexual excitement'

42 Compare st IV 34 for the idea the first half corresponding to the latter half of IV 38 पुरुषवत् Here वत् is by तेन तुल्य क्रिया चत् वत्ते V I 115 चरपान posture The motive for assuming manly gait and attitude was the general belief that warlike spirit can only be associated with man and not woman

43 For the explanation of the point of epithets in the first half see टाका नाकाक्षय 'blue lotus' is one of the arrows of Cupid (अरविदमशाक च चूत च नवमल्लिका । नालोपल च पवेत पचवाणस्य सायका) Of the remaining the first is mentioned in IV 36, the second in IV 43, 4², and the third in IV. 44, 46 as well as in IV 35 and 41 These stanzas then indicate the warlike manoeuvre of the

ladies (IV. 53) who wanted to vanquish the selfpossessed Buddha. The sensuous objects (विषय) were already provokingly offered by them for his acceptance viz. स्पर्श in IV. 29, 30, रूप in IV. 34, 35; गंध in IV. 31, 36; and शब्द in IV. 37. In order to incite him to take an active part in sensual pleasure, they made him passively partake in that to a certain extent (IV. 29-35). But Buddha was not perturbed (IV. 54) and the ladies had to go away in a state of discomfiture (IV. 101).

44—48. Compare विक्रमोर्वशीय II. 7 and मालविकाग्निमित्र III. 5 with these stanzas.

44. चित्त 'covered.' वा 'like.'

45. दह्यमाना इव स्वन्ति cry as though owing to being consumed (cf टीका). Here the pre. parti. denotes the cause of the action 'crying.'

46. चूतचूर्ण. see टीका. The blossom of mango is yellowish and of tilaka tree is white. अंगरागः fragrant unguent applied to the body, cosmetic.

47. निर्मुक्त (1) liberated, hence, exuded. (2) squeezed. (3) left. अलकः or अलकजः 'resin-juice.'

48. हस्तत्रिषा लज्जमानः (देवी तृतीया). See the suggested emendation लज्जमानः. See टीका for the idea. 'The reddish colour of the leaves and the bonding of the tree under their weights accounts for the चक्षुरेण (लज्जमान इव).

49. पाण्डुर pale-white. दीर्घिका a long oblong lake. प्रमदा=प्रहृष्टः मदाः यस्याः गा.

50. शीघ्रमाहात्म्यम् Locative qualifying a noun. चक्षुराकः a bird excessively fond of his mate. श्रेया (strictly pot. pass. part.) a servant.

51. चरतुः a cuckoo (cf टीका); अलक anxious. प्रति-धु

P. (generally) to promise; cf टीका. But in old literature sometimes used in the sense of 'listening to.'

52. अवि नाम here used in the interrogative sense. मरः sexual excitement. प्राज्ञमानिन. see Tikā.

53. मन्मथ (मनः मन्मथति इति) Cupid; passionate love. दाम [दहति दाम (cord) यस्य] 'unrestrained'. उप-क्रम 1 A. 4 P. (1) 'go against,' 'attack,' 'assail.' (2) make advances (of love) to. (3) win over.

54. धैर्याहतेन्द्रियः धैर्ये 'fortitude'. आह 1 P. 'to bring', 'fetch'. The variant 'आवृत्' is better (आ=वृ 5; 9, 10 U. keep off. cf. आवरणे in Marathi मर्त्यस्य must die. इति=इति विचिन्त्ये).

55. सत्त्वे अनवस्थानम् 'not conforming to verity.'

57. रोगसंग्रहः=Confluence of maladies in a man. 'अपनि व्याधिषमिति-Loc. Abs. showing 'disregard.' (Apte's guide) 124.

58. अनभिज्ञाः मूर्खाः Gen. with अभिज्ञ by Apte's guide

109. For the use with loc. see III. 52 कलास्वभिज्ञाः. व्यक्तम् for construction see टीका (मृत्योरनभिज्ञा इत्येतत्सुव्यक्तं). स्वस्याः (स्वामिन् तिष्ठति) 'self-composed.'

59. सचेदनः see टीका and translation; opp. to अचेताः (IV. 60) जानन् pr. part. shows 'attendant circumstance.' 2d half.—The Potential indicates probability.

60. दृष्टा Gerund is here expressive of a predicative attribute. For explanation of व्यापित see टीका.

61. The Loc. Abs. show 'disregard.'

62. ध्यानं परं (highest aim) यस्य सः ध्यानपरः meditative. इष्टया Instr. showing 'motive.' नीतिशास्त्रे 'polity' (राजनीति).

65. मैत्री प्रतिहाय as well as मुहूर्त्त मूवा (st. 66) expressive of predicative attributes. See टीका on पुराणम्.

66. प्रतिक्रियं प्रणिगमं रूपं प्रतिक्रियम् (lit.) 'similar' 'corresponding.' Compare अनुस्य and सस्य used in the sense of becoming to, suiting, likewise. दे-तव. दक्षिणम् is defined-दक्षिणं वेष्टया वाचा परविज्ञानुवर्तनम्.

67. तासौ शीघ्रतायाः (shyness) परिहाराय इदम् तद्व्रीह्यापरिहारार्थम् (चतुर्थीतत्पुरुष) similarly आत्मरत्नार्थम् Both of these qualify समनुवर्तनम्. The usual expression for the same would be नार्यः तद्व्रीह्यापरिहारार्थम् आत्मरत्नार्थमेव च अनूनेनापि समनुवर्तितुं युक्तम् (युक्ता वा). For the latter half, see explanation of the idea in टीका. नारीणां समनुवर्तनम् is objective genitive.

68. संमतिधानुवृत्तिश्च This forms only 'one idea and hence the predicate is singular. गुणयोनिः sub origin. The translation should be thus:—

"Submissive compliance attaches (to us) the heart of women; because (हि), it is a sub-origin of love and because women long for respectful consideration." But the interpretation of the commentary is better.

69. for विशालाक्ष see टीका. रूपस्यास्वानुरूपेण cf. प्रतिरूपं ते (IV 66) and note thereon. अनुरूपम्=रूपस्य योग्यम् or सदृशम्.

71. भावाः=(1) love; (2) heart.

72. पर इति see टीका. कामम् and पुरंदरः see टीका. Although the sage गौतम is called दीर्घतपस् in Raghu XI. 33, he is not identical with गौतम दीर्घतपस् (or दीर्घतमस्) of IV. 18, as there were many दीर्घतपस् in the family of गौतम (see हेमाद्रि on रघुवंश XI. 33 दीर्घतपसः परिग्रहः). See टीका on this whole stanza.

73. अगस्त्य and सोपामुद्रा. The exact allusion is not found. In महामारत वनपर्वन् (chap 96 and the following) it is related that अगस्त्य saw his forefathers plunged into a deep pit and directed by them, he for progeny's sake fashioned a girl after his heart by combining all the beautiful parts of animals and secretly introduced her into the palace of the king of विदर्भ, by whom she was brought up as his own daughter. He afterwards demanded her and won her love by the wealth he amassed after conquering the rich demon इक्षवक. That girl was named सोपामुद्रा, because in fashion-

ing her the animals lost (लोप) their beautiful parts (सुग). रोहिणी (1) daughter of रुद्रप and मुनि and mother of horned cattle, including कामधेनु; (2) daughter of दस and fourth of नक्षत्रा, the favourite wife of the moon. Since the amour with रोहिणी is not known, may it be that रुद्रपिन् only lied and the fact was that अमल्य only solicited रोहिणी (who is confounded here probably with the wife of the moon सोम the moon=मृग-रुद्र) to grant him as beautiful a girl to wife as herself and she consented (see note on अमल्य) that the distinctive beautiful parts of animals be removed for that purpose!

74-76. For allusions, see the commentary.

77-78. See टीका citing मनु and विष्णुपुराण.

79. see टीका, giving abstract of the story from आदिपर्व.

80. The allusion to this amour is not found. We find conversation between कालत्रय in ch. 302-309 in पञ्चविंशत् काल is also the name of a गंधर्व mentioned in आदिपर्वम् see note on IV. 53.

82. न्यायतः=न्यायेन.

83. सुखा (1) refined (2) mild, (3) polished. आगम-संहिताम् see टीका and गुणसंहिताम् (IV. 81) from सं-धा 3 P. A. to join to. आगमः 'scripture' or 'knowledge'.

84. च 'if', see note in translation. अनुनी 1 P. conciliate, propitiate, appease (anger); दुष्ट wrongly.

85. जाने लोकं तदात्मकं see टीका.

87. निचम् see टीका; संप्रतिष्ठ = प्रवेनः for संबिद i. 'consciousness'. कावेयु=विषयेषु. क्षमा=योग्या.

88. जलपानीयम्=जलया अनीतम् p. p. of अपि+इ=2P. (mostly Vedic) (1) to enter into (2) to suffer (3) to be resolved into इहम् अनीतः अनीति तदानीं हाविनि इत्याचक्षते (छा 5.), (4) to die. If पीनम् then p. p. (पा. 1 P. to drink). See टीका and translation for different constructions.

89. मृत्युव्याधिजराधर्मा see टीका for the form. see टीका for sense and cf तदात्मकम् (IV. 85.).

90. संवेगः 'agitation' as in III. 36, in which case we have to suppose ककु (or change voice) to indicate a question; the टीका takes it differently. Compare तदात्मकम् (IV. 85.).

91. यत्र सामान्यवत् क्षयः=सामान्यजने इव by Pan. V. I. 116 'यत्र तस्येव' cf मधुरावत् सुप्ते प्राकारः. For युक्ति see टीका. See translation for the explanation of construction.

92. स्त्रीजने कृत्यताम् Imperative Passive used in the sense of polite entreaty.

93. आर्जवं 'straightforwardness.' संपर्कः (सं-पृच् 7 P. A 'to mix') contact.

94. अनृते भद्रपानस्य The loc. is very strange. It has no parallel. In Sanskrit, the person believed is put in the gen. or loc. and the thing believed in acc. Hence अनृते is (1) an error of the scribe, or (2) वैयर्थिकी सप्तमी, or (3) due to our poet's misunderstanding of the passage of महाभारत quoted, of which ours is a reminiscence. वचयितव्यं see टीका for the genitive.

95. यदि वचयन्ति present or simple future is often used for the potential. क्षमाः द्रष्टुं नराः स्त्रीनाम् compare the use of युक्त with infinitive in three different ways. Compare also Apte's Guide 178 note, and 179. In V. 87 न हि विद्यकर्मिणुं क्षमं निरोद्धुम्, क्षमम् is used differently, while the construction with क्षयम् in II. 3 illustrates the third type. The use of क्षम in IV. 87 with genitive in the sense of 'proper' marks still another idiomatic turn, which is also illustrated in the present passage. ननु 'is not indeed that' 'surely.'

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98. दिक्ख adj. 'distressed.' नि-शम् 4 P. 10 U. (1) 'to hear' as in III. 3; (2) to see (as here). For the इदि see टीका. For the sense दृष्टं see मेदिनी cited in टीका.

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 merit स्ने मावे Here मावः=heart and मन्मथः=passionate love
 (IV 80)

102 In the translation we have taken पुरोद्या
 न्नादावतस्त्रियम् as one word अत्रन meaning 'colouring' पिन्ध्य
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103 तं रात्रिम् Accusative of time कालाचनोत्स्यतस्ययोगे
 दिनीया Pau III 3 5

CANTO V.

1 वात् 2 A 'to continue to be in some state'
 (see टीका), used in this sense with a pr part also with
 adj, subst, ind, pa p, adverb (दृग्नाम् &c) or with
 instr of a noun e g विदारयन् प्रगर्जन्नास्त्र, मुचनस्त्र &c.

3 कर्तान् m n bridle-bit मात्र trappings or harness of a
 horse कर्तान् (1) a flag (2) foremost (3) comet or meteor
 (4) एग्न (5) ray of light दृग्नाम् is probably a paraphrase
 of दृग्मन्त (अमर II 4 73) meaning 'कनिष्ठार' tree

The fourth पाद is rather ob-scure Vide commentary
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 Prof Cowell renders 'like the moon mounted on a comet'
 Perhaps he reads दृग्मन्तश्च The Tibetan version is
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नगतोज्ज्वलधियम् as one word भञ्जन meaning 'colouring.' धिष्यं
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द्वितीया Pan, III. 8. 5.

CANTO V.

1. आसु 2 A. 'to continue to be in some state'
(see टीका); used in this sense with a pr. part. also with
adj., subst., ind., pa. p., adverb (तूष्णीम् &c.) or with
instr. of a noun. e. g. विदारयन् प्रगर्जन्धास्ते, सुखेनास्ते &c.

3. खलीन m. n. bridle-bit भर्तुं trappings or harness of a
horse. केतुम् (1), a flag (2) foremost (3) comet or meteor
(4) sign (5) ray of light. हुमान्न is probably a paraphrase
of हुमोत्पल (भरत II. 4. 73) meaning 'कर्णिकार' tree.

The fourth पाद is rather obscure. Vide commentary
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Prof. Cowell renders 'like the moon mounted on a comet.'
Perhaps he reads हुमान्नकेतुः. The Tibetan version is
'like him who has the sign of a tree and water-born
(lotus), mounted on a comet.' Prof. Cowell wonders

whether it could mean 'the moon as ओषधिपति and कुमुदेश.' Our translation is based on the following consideration. The horse had golden bridle-bit, golden bells and gold trappings. Hence this must have something to correspond to it in the comparison. Now in V. 51 the ladies are compared to कर्णिकार boughs because of newly wrought gold ornaments and excellent yellow garments. Similarly in Raghu IX. 40 हुतहुताशनदीप्ति वनध्रियः प्रतिनिधिः कनकाभरणस्य यत् । युवतयाः कुमुदं दधुराहितं नदलके दलकेमुरपेशलम् ॥ where मञ्जीनाथ says this means कर्णिकार. Hence it is highly probable that हुमाञ्जकेतु means हुमाञ्जलकांति (=कर्णिकारोज्ज्वल). Further we have प्रचलचामर in the उपमेय, which can be also compared to the tail of the comet or the bright streak in the sky displayed by a meteor. Consulting the article on केतु in शब्दकल्पद्रुम we find, from quotations from केतुचाराध्याय and other works, that our forefathers divided the केतुः (meteors, or comets) into दिश्य, आंतरिक्ष, भौम of different colours, such as white, red, yellow &c. and called them जलकेतु, भवकेतु, कुमुदकेतु, पद्मकेतु &c. Some of these forboded evil, while others augured good. The only other possible interpretation, to suit the context is to take केतु as referring to शचीपतेः केतु VIII. 73), शकृच्चक्र of I. 64, देवाधिनाथच्चक्र of III. 12. In this case also, हुमाञ्जकेतु may mean (1) कर्णिकारकांति, because of its many golden and other embellishments, or may mean कर्णिकारकेतु i. e. (2) 'with the flag-staff made of कर्णिकार tree.' In the 2d sense the point of कर्णिकार in the expression is gone, and hence it is not preferable. We have here to call attention to पुष्पकेतुः in III. 24, where केतु means 'sign.'

प्रचलचामरचतुर्द्वयभाण्डम् Prof. Moirer-Williams in S'ak. [I. 8 says:—The chamara or chowai formed of the white bushy tail or the yak, or Bos Grunions, served for whisking off flies; and was used as an emblem of princely

rank It was placed as an ornament between the ears of horses, like the plume of the war horse of chivalry ' Prof Wilson (Hindoo Drama, p 200) says, 'The white bushy tail of the libet cow, fixed on a gold or ornamented shaft, rose from between the ears of the horse'

4 महागुणेच्छु 'longing for the beauties of the ground' महागुणाच्छु 'longing for the excellent qualities (of a Buddha)', महागुणाच्छ 'bright or white (अच्छ) with the excellent qualities (of a Buddha)' Compare "Gotama is said to be a 'fully enlightened one, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a blessed Buddha'" (S B E vol XI Buddhist Sutras p 169) चलिहस्य ऊर्मिरूपो विकार तादस श्रीस्य मार्ग यस्या चा ताम् चलिहोर्मिदिकारश्रीमार्गाम्

5 In the translation we have followed Prof Cowell in taking क्रिमिकः=small worm and अण्ड=egg The commentary takes क्रिमि (orकृमि) m 'insect' and कण्ड-हन् collection रसा the earth वधे 'on account of the slaughter,' निमित्तवत्तमी

6 धुर्यम् (पुर वहति, धुर्य-यत्) a horse or bullock yoked to the pole of a carriage &c

7 सनकैः=शनैः कृण्वन् खल्विदमभ्यवेत्तार्तं To obviate the necessity of supposing (अस्मिन् टीका) a verse missing, it is better to take the words कृण्वन् खल्विदम् as the words by Buddha, as done in the translation कृण्वन् adj means wretched, helpless, miserable, poor; अभ्यवेत्त वत् is by itself Parasma but becomes U in non-conjugal tenses, when it becomes a substitute for वृ also, by धुर्यो वरि Pan II 3 53

8 पप्रसङ्गवत्याम् मह-हम् collection Prof Cowell observes—"The Mas add-शोरवत्याम् an obscure word,

which may be connected with खुर or perhaps should be altered to खोरवत्याम्, i. e. covered with sharp-pointed leaves, or covered with leaves and buds. If the true reading be पत्रखोरवत्याम् the खोर may be derived from खुर 6 P. to scratch; out, break into pieces. चादलं a grassy plot. मनसः स्थितिमार्गम् i. e. योगम् (compare गीता VI. 20 यत्रोपरमते चित्तम्).

10-11. For the second half of st. 10 and the whole of st. 11 consult the references noted in translation and read the टीका carefully. क्रियायोगः referred to in टीका on st. 10 is rendered by 'preliminary योग' instead of the misleading term 'practical योग' of Prof. M. N. Dvivedi in his 'Yoga-sutra of Patanjali.' These two stanzas describes the three समापत्तिः (cognitions), which are three stages of संप्रज्ञातसमाधि (conscious concentration), also called सधीजसमाधि. They are प्राज्ञसमापत्ति, मह्यसमापत्ति and महीतृसमापत्ति respectively, being the cognition of things cognisable (प्राज्ञ)-of the instrument of cognition (मह्य), and of the cogniser (महीतृ). The first प्राज्ञ comprises सवितर्क (argumentative) and सविचार (deliberative); the second मह्य comprises सानंद or the joyous, while the third महीतृ comprises सास्मित or meditation with the sense of being. In the last (सास्मित संप्रज्ञात or महीतृसमापत्ति) *pure passivity (सत्त्व) alone is pondered upon*, without the faintest colour of the other two (रजः and तमः). This is meant by our poet by the expression इदमेव सतःपरं प्रदध्यौ in st. 11, and इति बुद्धिरेयं च नीरजस्था (V. 16). सवितर्क relates to स्थूलभूतः, and इन्द्रियः; सविचार to तन्मात्रः and अंतःकरण; सानंद to अहंकार; and सास्मित to पुरुष. प्रथमं ध्यानम् (V. 10) = प्राज्ञसमापत्ति; विवेकजातं सुखं (=सानंदं) समाधिम् refers to द्वितीयं ध्यानम्.

N. B. It appears that the second सुखम् in our stanza is missing in Prof. Cowell's text.

ततः परं इदमेव (सत्त्वमेव) प्रदध्यौ (=नीरजस्का बुद्धिः V. 16) the तृतीये ध्यानम्. It is to be remarked that ध्यान and ज्ञान are considered of identical nature in योगशास्त्र of पतंजलि. लोकादिति 'the goal of the world' is the sense we gave to it in translation. But consulting V. 14, we find that the more correct interpretation is that of टीका (लोकस्थिति condition) or of Prof. Cowell 'the course of the world.' cf गहना कर्मणो गतिः (गीता III).

12. असः wanting in taste. परं विजुगुप्सते (cf V. 13 also) should have been परस्माद्विजुगुप्सते by चार्तिक 'जुगुप्साविराम-प्रमादार्थानामुपसंहयानं e. g. पापाज्जुगुप्सते he abhors sin.

13. परमं धर्ममिदं विजानतो मे The highest Merit revealed by धर्ममेव समाधि (योगसूत्र IV 29) "When after Illumination (प्रसंहयान of योगसूत्र III. 49, viz the light of knowledge resulting from constant discriminative recognition of the 26 elements of योग philosophy), the योगिन् works entirely without attachment to any object or desire, he reaches the state of supreme non-attachment (परवैराग्य), wherein the light of the soul breaks out in full. This state is of the highest merit (परमधर्म), which is compared to a cloud inasmuch as it besprinkles the germs of समाधि into full bloom"—M. N. Dvivedi.

14. दोषः defect, drawback, disaster, बलयौवनजीवित-प्रवृत्तः. बल is in opposition to व्याधि, यौवन to जरा, and जीवित to विपत्ति (death). आत्मन गतः आत्मगतः by Pan. II. 1. 24 द्वितीया धितातीतपतिनगनात्यस्तप्राप्तापवेः. आत्मगतः—आत्मन् 'mind.'

15. अनुनेपे Perfect 3rd pers. sing of अनुन् 1 P. 'to heat.' pass. According to सिद्धांतकौमुदी on Pan. तपोऽनुनाये च III. 1. 65 this is either कर्मणि (passive) or भावे (Impersonal) i. e. (1) सः (पापेन) अनुनेपे, (2) तेन अनुनेपे. Compare Raghū XIV. 56 प्रत्यागतसु समतप्यतां, where मद्भिनाय takes कर्मणि लट्, while others take कर्मकर्तात् (reflexive), which is restricted by Panini to लप् having लप् for its object (तपः तपःकर्मकस्य III. 1. 88.). According to हेमाद्रि, समतप्यत

in Raghu XIV. 56 is कर्मकर्तरि i. e. used reflexively, which is supported by Mr. S. P. Pandit from quotations from Rigveda and Mahabharata. If that explanation be accepted here also अनुत्तेपे would be कर्मकर्तरि. न च कामगुणेषु संरंज. Here गुणः means 'excellence.'

16. बुद्धिः f 'idea'. नीरजस्का=(1) रजोगुणनिर्मुक्ता, (2) रजः-कार्यलोभमदादिभिर्विमुक्ता. By taking the first sense नीरजस्का बुद्धिः [cognition, devoid of (the notice of) रजोगुण] would refer to इदमेव ततः परं प्रद्व्यौ (V. 11). By taking the second sense it would mean understanding or feeling freed from the effects of रजोगुण and would refer to V. 14.

17. धमजः (1) ascetic, mendicant; (2) toil, exertion. धमजः were those who specially gave themselves up to mortification, and might belong to other castes than Brahmanas. -Weber's History of Ind. Literature. प्रव्रजितः (pa p. of प्र-वृज् 1 P. 'to renounce all worldly attachments.' मोक्षहेतोः (cf. V. 28) मोक्षस्य हेतोः (gen.) by Pan. II. 3. 26 पक्षे हेतुप्रयोगे.

18. जगति क्षयधर्मके perhaps निमित्तसप्तमी. अजनः We have taken this word as a proper name of the person. In Apte's Dictionary it is given as meaning (1) ब्रह्मा (2) 'a bad or insignificant man' अन्यत्रैवेत्युक्त्यदुद्धिः.

19. विचरामि (वने वा) Here used intransitively, used transitively in IV. 27; V. 7. परिग्रह m (1) 'acceptance' (2) 'belonging'; In IV. 71 it means 'favour.' यथोपपन्ना मिथुः see टीका. Here उपपन्न is pa. p. of उप-पद् 4 A. go near, arrive at. In IV. 84 उपपन्न=proper.

20. इति पश्यत एव राजसूतोः Gen. Abs. denoting 'when' 'while' (like Loc. Abs.). उभेयिवान् irregular perfect participle from इ 2 P with सम् and आ, cf. उभेयिवान् (V. 8). उभेयिवान् is mentioned as irregular form by Panini, and काशिका says that the prefix उप is not meant as essentially determining the change. Hence we have उभेयिवान् in किरात I. 11.

21. सङ्गवद्भूते of प्रेक्ष्यवद् अनुगच्छति (IV. 50). वत् used by तेन तुल्यं क्रिया चेदतिः गते च तस्मिन् Pan. V. 1-115. the loc. abs. used to express motive (निमित्तसप्तमी). संजह्ये (सं-हृ ४ P. to rejoice) must be taken as कर्म-कर्तरि or reflexive sense as done by टीका to account for Atm. But then सं-हृ is not सकर्मक. Perhaps, this is one of the slips of the poet like that of Kalidasa in Raghu XIV. 16 नाश्रयत स्वर्णकलाद्रुक्ते. There is a dictum आत्मनेपदमिच्छन्ति परस्वपादेना कञ्चित् अभिनिर्वाणम् (lit.) going out (soil. of the world of bustle and misery).

22. इन्द्रियं sense-organ (इन्द्रेण आत्मना तुष्टम्) तत्त्वबोधिनी says रुचिशास्त्रोऽयं कथञ्चिद् व्युत्पादितः ॥ In the उपनिषद्, इन्द्र often stands for 'the self' (आत्मा). The comparison इन्द्रस्य seems intended for alliteration. परमाश्वम् compared to इन्द्र's horse in V. 87. परिवर्तिन् adj. returning, going back to (accusative), or परिवर्तिन् 'remaining near'; then अभिमनं वनम् would be pleasure-forest. For the idea of the verse consult the translation, which differs both from टीका and Prof. Cowell, slightly.

23. वनवासाय Dative in the sense of Infinitive. वने वस्तुम् इत्यर्थः. मति स्मृती निधाय Here मतिः = 'idea' as in V. 21. स्मृति f. remembrance, here seems to be used by metonymy for चित्तम् 'that aspect of the mind which remembers something.' Compare मनो बुद्धिरहंकाराशितं करणमेव च । संशयो निधयो गर्भः स्मरणं विषया इमे (वेदादिवार).

24. This princess, who thus accosted Buddha on his way, was a cousin of Buddha and sang two stanzas, whose purport is here expressed, and was presented by Buddha with a precious necklace, for her reminding him of परिनिर्वाण by the term निर्वाण (cf. next stanza, and मेदिनी quoted in टीका of this stanza). The girl interpreted that as advances of love and went to him a day after but found him departed on his search after final bliss (Encyc. Brit. 'Buddha').

25. अथ योयमिमं महाप्रघोषः Perhaps there is here a sly allusion to the poet himself (अथघोष), as there is probably to king कनिष्क in अकनिष्ठैः (V. 47), and to पार्श्व (in I. 25), his गुरु. परिनिर्वाणः 'Complete blowing out'. "Nirvana, a term literally meaning "blowing out" or "dying out," is used in Buddhist theology for a calm or sinless state or condition of the mind reached by a dying out or extinction of sin.

26. गजमेघपर्वभाहुनिःस्वनाक्षः From the compound we get respectively गजबाहु, मेघनिस्वन & ऋषभाक्षः since शृङ्ग or trunk of the elephant is called कर or हस्त, hence perhaps बाहु is used by the poet with reference to 'trunk' also. After all this is a strange simile. ऋषभ m is also an epithet of विष्णु but then the juxtaposition of गज and मेघ shows that it is not intended. क्षयः dwelling. In classical literature, it is scarcely used in this sense except for a pun (श्लेष or double entendre) as here.

27. मृगराजः here=lion, compare दक्षिणसिंहाननविक्रमः of last stanza.

28. अस्य जनस्य of myself विप्रयोगः separation.

30. तातम् a term of affection, endearment, or pity applied to any person, but usually to juniors, pupils, children &c. तात चंद्रापीड (कादंबरी p. 106), कालः fit or proper time (to do a thing), it is used with gen. loc. dat. or infinitive. धर्मसंश्रयः seeking मोक्षधर्म or the religion of renunciation. धर्मचर्या practising religious duty.

31. विपद्ये, प्रतलेदेषु (खेदम् 'fatigue,' 'worry' these locatives are used in the sense of 'towards'. चलत्यस्यात् Abl. by चार्तिक 'श्रुमुत्पादिरामप्रमादार्थानामुपसंहारान्.

32. For the idea compare II. 55, on which the present stanza sheds light. लक्ष्यभूते स्वयि लक्ष्मीपवद्यय Here Loc. shows 'recipient'. For the loose use of the gerund compare V. 66, V. 33. Consult the justification of the Tika, which is similar to that of मल्लीनाथ on किरात III. 21⁵ प्रधानोपसर्जनीभावस्तु अप्रयोजकः इति व्यक्तिविवेककारः ।

33. व्यवसायः determination; resolve.

35. न मरणाय गवेत् 'it should not bring about death; वि-हृ 1 P. to separate, divide, (2) shed, c. g. बाष्पं विहरति.

36. गतिप्रवृत्ताम्=यवौ प्रवृत्ताम् tending towards going away. प्रवृत्ताम्=प्रवृत्तिमतीम्. अवदास्व 'fit to be ridiculed' (pot. pass. part. from अव-दस् 1 P.). अतिमनोरथक्रमः—अतिमनोरथ m (1) 'extravagant fancy,' (2) perhaps अतिमनोरथ is adj. meaning 'surpassing even fancy.' Hence अतिमनोरथक्रमः = (1) the course of extravagant fancy. (2) course transcending even fancy i. e. अतिमनोरथेऽर्थे क्रमः प्रवृत्तिः as beautifully explained in Tika. च=indeed.

37. यदि नास्ति क्व घृणः=यदि अतिमनोरथेऽर्थे क्वः (V. 36.) न अस्ति (see translation). अस्मि=अहं. शरणं house.

38. यथा...ततः 'if.....then' compare वाङ्मनःकर्मभिः पर्यौ अभिचारो यथा न मे । तथा विश्वंभरेदेवि मामंतर्धानुग्रहं वि ॥ (रघु XV.81) ननु 'is it not indeed that' 'surely it is' धर्माय=धर्मं साधयितुम् यस्मै it is preferable (यनाक्रमिय). अकृतस्वार्थः=अकृतार्थ 'who has not achieved his object'. For the idea in the verse, see the quotation in टीका and the memorable verse of महामारत, न जातु कामाग्र भयाग्र सोमाद्धर्मं त्यजेज्जीवितस्यापि हेतोः &c.

39. व्यवसायम् 'determination.' न वास्यतीति 'let him not go,' future used in the sense of a gentle command.

41. घननिःश्वाद्यिकम्पितस्तनीभिः see टीका for the feminine affix ई. अर्धर unsteady.

42. अवदात (अव+द 1 P. to whiten, to brighten,) (1) beautiful, (2) clean, pure, (3) bright, white; (4) meritorious. जहार attracted.

44. कनकोज्ज्वलदीप्तदीपवृक्षम् a very awkward compound, see टीका. कनकोज्ज्वलः is कनकेन उज्ज्वलः; similarly तपनीयोज्ज्वलः. Then कनकोज्ज्वला दीप्तदीपवृक्षा वस्तिन् is the resolution of the compound. दीपवृक्षः 'lamp-stand,' 'chandelier' कातागुहः m 'very fragrant black aloo wood,' वस्त्रमाक्षिबिम्बम्. भाक्ति/ texture, arrangement वस्त्रम् n. diamond.

45. नीत (1) 'white' द्रविणेन्द्रात्मजम्=नलवृक्षम् (I. 95.).

46. With the variant न रेमे, construe यतः तस्य साधोः परमार्थमुक्ताय अभिनिधिक्रिया (आसीत् ततः) स न रेमे (=रतिं हर्षं च न ययौ)

47. अकनिष्ठैः (Pali अकनिट्ठ) अकनिष्ठs represent the last stage before reaching the formless world; see S. B. E. vol x. (i) धम्मपाद p. 57 note. Is there a sly allusion to the kushan king Kanishka, whose name is also spelt कनिष्ठ (Pali कनिट्ठ), in which case the नन् in अकनिष्ठ may be understood in the sense of स्वल्प (?) बुद्धा is gerund from बुध् 4 A. (अनिट्ठ) and not from बुध् 1 U.

50. तपनीयं (तप् 1 P. to heat) ' (purified) gold.'

51. घत alas.

52. गवाक्षः lattice-window वातायने रुढोऽयम् । पुंसवं लोकात् by Pan. VI. 1. 123 अवद् स्फोटायनस्य by which we get गो+अक्षि=गव+अक्षि; then by Pan. V. 4. 76 अवणोऽदर्शनात्, we have गव+अक्ष. गवामक्षि इव गवाक्षः । अवक्षुः पर्यायादक्ष्ण. अच् स्यात्समासान्तः (सिद्धान्तकौमुदी) । गावः किरणाः अक्षिशब्दः रश्मिवाची । पट्टी समासः (तत्त्वबोधिनी on कौमुदी). See हेमाद्रि on रघुवंश VII. 11 also. चट्टिः f ' creeper ' or garland.' used as उपमान for 'limbs a sword' &c. to show tenderness, fineness e. g. अंगचट्टिः रचिता fashioned, wrought. तोरणशालभेजिका. Read carefully Tika on this verse. विलांबिनावहारा is the point of comparison between तोरणशालिका and the ladies. तोरण-मूलद्रागद्वाराद्वारमिति कोकटादयः : द्वाराग्रे नानावस्त्ररत्नादिमयं धनुराकारं यत्तदर्थं तत्तोरणमिति बहवः । उपरिष्ठागादियुक्तस्तंभादिद्वयनिर्मितपुरादिबहिर्द्वारमिति शत्रः । बंधनमालेति केचिन् (इति अमरटीकायां भरतः). बंधनमाला (usually known as बंदनमाला see टीका on I. 5) (बंदनार्थं माला यत्र सा) बंदनमालेति तोरणम् । इति श्लायुषः (II. 146) । बंदनार्थं माला इति कर्मधारये, रत्नास्तंभचतुष्टयवेष्टिताम्रपत्ररचितमाला (हरिमल्लविलासे त्रयोदशे विलासे द्रष्टव्यम्)—शब्दकल्पद्रुम.

53. गंढलेखा lines of painting on the cheek. कारंबवः ' a sort of duck.' [तप्तं वारि विहाय तीरनलिनी कारंबवः खेवते (विक्रमो II. 23) कारंबवः=जलकुङ्कुटः water-duck]. चटित rubbed. Prof. Cowell thinks that the face of the lady above the bent body seems to be compared to the

duck standing on the flower, and bending its stalk. This does not seem probable. The woman is compared to a lotus plant (cf V. 57), her neck to lotus stalk, her face to lotus, while her ear-ring scratching her cheeks is compared to the duck pressing the lotus under its weight. पारिदायः 'bracelet'

55. आलिंग्य प्रसुप्ता Gerund expressive of predicative attribute (Speijer 381 R) कर्णिका f. ear-ring. कर्णिका कर्ण-भूषणे । करिहस्तेऽगुलौ पद्मबीजक्षेपाम् (अमर-नानार्थ)

56. पाश here 'strings of the tambourine.'

57. नलिनी sun-lotus plant. संकुचित contracted.

58. जघनसस्तविभूषणानुकाता. अंशुकृत can be (1) अंशुक *n* 'garment' + अंत *m* 'end', or (2) अंशु *m* 'ray' + कृत lovely, which latter would be in harmony with विभूषण. अंशुसूत *n*=सुवर्णसूत *n* of V. 55. See the sense suggested for the fourth पाद with reference, in the translation to avoid the obscene.

59. उत्थण (1) strong, powerful, (उत्थणरसः the heroic sentiment; (2) manifest, clear, तस्यासीदुल्बेणो मार्गः. (रघु) (3) gaudy, showy अनुत्थणवेयेण (कादंबरी)

62. पुष्करं 'lotus.'

66 अवगत्य, विदित्वा for the loose of use the gerund see V. 32 and टीका and note thereon निधिक्षमिया this has given name to the work called महाभिनिक्षमणसूत.

69. तृष्टिः f. 'acquiescence' of the सांख्यस. Compare यत्त्वं काममुखं लोके यत्त्वं दिव्यं महत्सुखं । तृणाक्षयमुखस्यैते नाहंतः पौडशां चकाम् (चातिपर्वन् 174. 46).

70. यथा since. संनतिर्हि submissiveness.

72. सत्त्वं mettle' (cf. I. 61. V. 62).

73 तनूजः son, here strangely used for hair, on the analogy of तनूह.

74. प्वजिनी army.

75. अमृतं 'immortality' see (V. 68).

76. संयुगः 'union' construe विषयावाप्तिद्वये with संयुगे.
 77. अर्धमणि see टीका. अंतरात्मा 'the internal soul' अत्मन् meaning (1) body, (2) sense organ (3) mind प्रत्यर्पितन्यासइवान्तरात्मा, साकुंतल IV).
 78. परिगम्य understood. आत्महिते-निमित्तसप्तमी.
 79. असितगतिः=ऋणवर्मा 'fire' see टीका.
 80. प्रविच्य-प्र-अयध् 'thrust somebody into.'
 81. प्रतोली usually 'road, here strangely 'gate.'
 84. प्रवेश this is a noun being agent in तृन् according to Pan. तृन् III. 2 135;f. गंता खेटम् excellently going to a village, which is an instance quoted from काशिका on Pan. III. 2. 35. This तृन् is used in the sense of तच्छील e. g. कर्ता कटान् 'habitually doing of preparing a mat; तदमे e. g. मुंडवितारः धावयिष्यायना भवन्ति वधूमूढाम् 'the धाव-यिष्यायना have the custom to shave off the hair of the young married woman, तत्सायुकारिन् e. g. कर्ता कटम् 'preparing the mat excellently'. Hence our expression would mean 'I will not be entering the city of Kapilavastu properly or as I should, unless I see the other end of birth and death.' The translation should be corrected accordingly.

THE END.

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